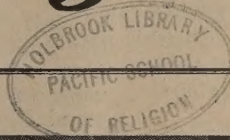
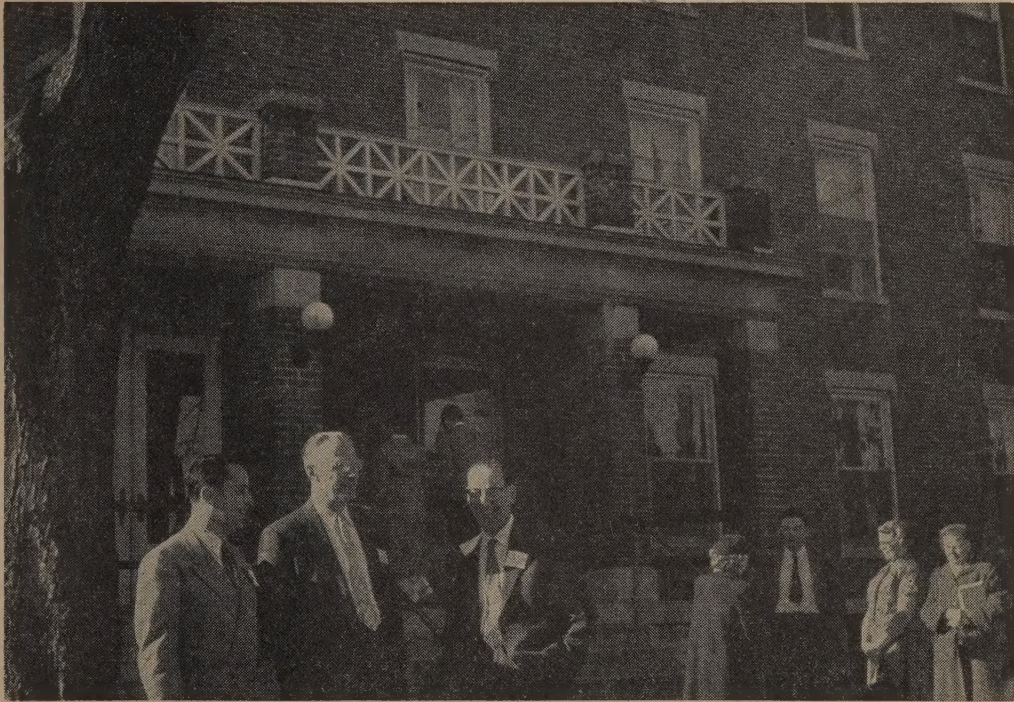


The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California



DECEMBER 26, 1957



Shown in front of the main building at Camp Miami, Germantown, Ohio, where the recent Conference on Ministerial Training was held, are three active Quaker leaders: left to right, Marlin Dawson, Secretary of Baltimore Yearly Meeting; Harold N. Tollefson, minister of Sabina and Dover Meetings in Wilmington Yearly Meeting; and James R. Furbay, minister of the Meeting in Mooresville, Indiana, Western Yearly Meeting.

Special Issue on the Ministry

Contributors:

Glenn A. Reece

Duane Moon

Russell E. Rees

Lowell E. Roberts

D. Elton Trueblood

Frederick B. Tolles

Norval D. Reece

Robert J. Rumsey

John C. Harvey

1957 INDEX

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

Approximately four out of five meetings in the Five Years Meeting are pastoral. Therefore, we should seek every possible way to relate the pastor and his work to Friendly concerns and practices.

Faith and Practice among Friends places the spiritual, or pastoral, care of the membership with the Meeting on Ministry and Counsel. Even in our pastoral meetings this charge is not relinquished to the pastor, but rather he shares this task, rightly becoming a co-pastor. The Ministry and Counsel is essentially the senior partner. The pastoral care of the meeting rests with this body throughout the life of the meeting while, at best, the pastor will share its responsibilities only a few years by comparison.

Based upon observation and experience some of the areas of concern to the Friends pastor are offered for consideration.

FAITH: Intimacy of relationship with God is basic with Friends. Upon the statement, "Jesus has come to speak to His people Himself" rested George Fox's concept of the ministry. He felt himself to be a channel or spokesman and, as such, was courageous and forthright.

PREPARATION: Degrees should never cause a pastor to feel superior. He should never cease to be a student. Thus he recognizes his own limitations and dependency. This keeps him humble and continuing preparation.

WORSHIP: The meeting for worship is rarely ideal in either the programmed or the unprogrammed meeting. Far too often one to five percent of the members provide all of the public ministry. It would be well for the Ministry and Counsel to continually keep this before the membership and to provide opportunity for sharing. The pastor may well share the 'facing seat' with elders and others regularly.

MEETING FOR BUSINESS: Here and in committee meetings the pastor must not feel he should have the final word or that his personal concerns must be implemented. Others

have access to the same Spirit and perhaps frequently are right. Decisions should be a shared experience.

CALLING: Much pastoral calling should be done by elders and concerned members. This should supplement, not replace, that done by the pastor.

YOUTH: Conservation of our youth is a foremost concern for Friends. The pastor must share in the counsel, guidance and encouragement of youth. His faith and work in the meeting should commend Christ and the kingdom to them.

OUTREACH: Here again we have little to commend ourselves. Pastors can strengthen our concerns so that we may unite through prayer, means and effort. We must reach more people in the local community and other portions of the world.

SUCCESSOR - PREDECESSOR: Every pastor is both a successor and a predecessor. It is essential to Christian faith and the work of the meeting that he give due care in his relationships to those who precede and those who will follow.

INDEX

Among Friends in the Five Years Meeting, by Glenn A. Reece	406
Editorial: Our Choice: the Kind of Leadership, by Russell E. Rees	407
The Meaning of Germantown, by John C. Harvey	408
Plain Speech: A New Pastoral System, by Elton Trueblood	409
Five Friends' Response to Germantown: Duane Moon, Lowell Roberts, Frederick Tolles, Robert Rumsey, Norval Reece	410-412
Notes on the Germantown Conference	412
Reading List	413
Literature: The Witness of William Penn, Tolles and Alderfer, reviewed by Edwin Bronner	414
Poetry	414
Our World Missions: A Visit to Masailand, by Douglas and Dorothy Steere	415
Thoughts for Class Study, by John C. Harvey	416
Friendly Life	417
Coming Events	417
American Quakerama: Note on a Fly Leaf	417
Vital Statistics	418
Local Meeting Directory	420

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Editorials . . .

Our Choice: The Kind of Leadership

Leadership is not an evil word. It appears in almost every activity of life where people associate together. Place six boys, or girls, on a playing floor and in ten minutes you can identify the leaders. Place six people on a committee and inevitably the direction will be determined by the knowledge or enthusiasm or determination of one or two individuals. This is no less true of a Friends Meeting for business or of a meeting for worship.

The choice before our Society of Friends is not whether we will have leadership, but rather what kind of leadership will we have. Nature abhors a vacuum in leadership as in other things. If we fail or refuse to acknowledge and prepare for effective leadership we will have ineffective leadership.

The meetings which have made significant progress have been those which have been blessed with persons who accepted the responsibility for leadership. In some cases these persons were not designated leaders, but simply became leaders by virtue of ability and willingness.

Three things seem to be necessary for the church or the meeting to move forward. These three things are: a common faith, a deep commitment, and an adequate program or implementation of the faith held. Subtract any one and the Meeting will limp toward futility.

Friends have sometimes been weak in one or two or even three of these areas. Instead of a common faith we appear often like the man who jumped on his horse and rode madly off in all directions. And one of the reasons for this scatteration is that we have not had able interpreters of our common faith. Claiming not to believe in theology, we assert propositions which are based on theological assumptions. But you do not escape the need for careful thinking simply by refusing to think.

VOID AFTER EARLY LEADERS

Cuthbert Wiggam, an Irish Friend who visited in America some years ago challenged a group of young men with the statement, "You do not know what you believe!" Elbert Russell sharply pointed up the lack of able leadership in this area when he wrote:

"After all allowance has been made for the difficulties under which early Friends worked, there remain two serious defects . . . First they did not attempt to provide for higher education of collegiate grade. When the university-trained men of the first generation died, there were none to take up their mantles.

"The second defect lay in the absence of provision for religious education beyond the very rudiments . . . Friends had to learn by sad experience that the 'Inner Light' is not an easy substitute for the encyclopedia."

Without an adequate, trained leadership, the Society was not able to understand and interpret a living faith so that it was intelligible to seekers who might have come into the meetings.

A DREADFUL SILENCE

Geoffrey Nuttall has recalled that Quaker enthusiasm also cooled when the early leaders were gone. "At meetings after long silence, sometimes one, sometimes more, fell into a dreadful shaking and trembling in their whole bodies, and all their joints, sending forth such shriekings, yellings, howlings and roarings as not only affrighted the spectators, but caused the dogs to bark, the swine to cry and the cattle to run about."

It is not to plead for a return to such a show of emotion that one speaks of this, but to point out that when the powerful voices of Friends were stilled at the close of the 17th century, and there were none to take their places, a dreadful silence fell upon the meetings, and it was considered unseemly to show any emotion or enthusiasm at all in one's speech.

"There was a tendency in the society," writes Elbert Russell of the period of Quietism in the 18th century, "to magnify silence as a form of worship and almost an end in itself . . . To 'appear in' vocal prayer or testimony frequently laid one open to the suspicion of acting 'in the will of the creature'." It was reported that in twenty-two consecutive meetings in Dublin, Ireland, the silence was broken but once.

THE RETURN OF LEADERSHIP

In the third area, that of implementation of Faith and Commitment, leadership is also vital. This historian who writes of twentieth century Quakerism will surely not miss the fact that "organization for effective program" is an outstanding fact. In the first half of this century, the Five Years Meeting, the American Friends Service Committee, the American Friends Board of Missions, the Fellowship Council, the Wider Quaker Fellowship, the Friends Committee on National Legislation, the Friends World Committee for Consultation and the Friends General Conference have all come into being. These represent the result of the return of effective leadership to the Society of Friends.

There are no blinding results of growth and life as the result of these new fruits of leadership as yet, but it is not too much to hope that new life is coming and the spiritual wells are again filling. The recent conference on the Ministry is one more evidence that Friends are not content to sit with folded hands and wait for some new miracle to happen, but in a spirit mildly similar to that of earlier days are actively seeking to call out and prepare those who should be the ferment of the future in the Society and in the Church.

Russell E. Rees

The Meaning of the Germantown Conference

By John C. Harvey

New hope was born at Germantown as Friends met there on November 22-24 for the long-awaited conference on ministerial training. There was strong evidence that Friends of the Five Years Meeting are beginning to see what must be done if our Quaker Meetings are to be alive in the next generation. So far as this writer could detect, there was no sign of defeatism at Germantown. The concerned Friends from the various Yearly Meetings had not gathered there to console each other over the approaching death of our Society. They were gathered to do some constructive thinking which will lead to positive action in producing better leadership for Friends in this day.

This was not a training conference for young ministers. It was something new — a concentrated effort to discover what Five Years Meeting Friends should now do to produce more and better-trained Quaker leaders, primarily for our local Meetings. We think it is fair to say that there has not been such a strong ground-swell of concern on this need for many a year in Quakerdom. Friends in local Meetings and in Yearly Meetings are sensing the need, in many instances, as strongly as are the Five Years Meeting leaders. Now is the time to act, while the interest and concern are high.

Several concerned Friends stressed the tremendous value of one center for seminary training for our ministers. We cannot expect to hold our young and capable men nor can we expect to have unity in the Society of Friends if our youth in their formative years are isolated from each other and are receiving exceedingly diverse training. The marvel is that we have as much unity in the Society of Friends as we have.

Part of the important meaning of Germantown is that many Friends are now realizing that Quakers have squelched too much of their potentially good leadership. In our intense desire to avoid "creaturely activity" we have bent over backwards so far that we have quenched the Spirit in many a young person before he has really



John Harvey, Chairman of the Five Years Meeting Committee on Ministerial Training, is pastor of the New Castle, Indiana, Friends Meeting. Born in Kansas, he is the son of Guy and Versa Harvey, pastors of the Friends Meeting in New Sharon, Iowa. He is a graduate of Friends University and the Boston University School of Theology. The Conference on Ministerial Training held at Camp Miami, a Brethren conference center at Germantown, Ohio, was planned under his guidance. In the paragraphs below he endeavors to reflect the values and the possible effects of that Conference.

had a chance to test his call to ministry. Many young Samuels whom the Lord was calling have been discouraged and put back to sleep because there has been no Eli to assure them that it was the Lord's voice, and that they should answer, "Speak, Lord, for thy servant heareth."

The best answer to our present need is not to be found in degrading pastoral ministry or even in putting restraints on pastoral service. The best answer is in our earnest effort to release all of the powers of ministry in every person in our membership. The work of a Friends pastor needs to be redefined and clarified, but as has often been said, "Quakers do not seek to abolish the ministry; they seek to abolish the passive laity." There seems to be a desire

now to lift the level of leadership all along the line, rather than trying to reduce it to the lowest common denominator. If we can help our pastors to understand the servant-nature of their calling, we shall have gone a long way toward our goal of drawing out the ministerial gifts of other members of our Meetings. We have a ministry of *the Meeting* rather than just the ministry of the pastor.

Friends are still searching for a better understanding of the task of a Friends pastor or Meeting secretary. We have had helpful booklets on the subject in recent years. Needs in local Meetings vary considerably, and these should always be taken into account. Most of our Meetings need a coordinator and stimulator — a head who knows what is going on throughout the body and who knows what to do to keep the body working in an efficient and work-accomplishing manner. There must be someone in every Meeting who can give wise and vigorous leadership in the Meeting's contacts with others in the local community, with brothers in the larger church, and with people of other races, creeds and nations.

Our Meetings need better trained prophets who can interpret the ancient truths of the Bible for the harried people of our time. The need for the word of the Lord is a most urgent need at this juncture in world history. We need leaders who know and understand Christian history in the setting of world history and religions. The world has too many preachers who are "sounding off" on subjects about which they have the smallest possible smattering of knowledge.

Our Meetings need better trained counselors who can and will take the time and energy to understand the real feelings of troubled people. Sociology and psychology in college are essential, but we need more leaders who will go ahead in this field and carefully relate the Christian faith to these insights of sociology and psychology. Clinical pastoral training is now available for both seminary students and pastors in service, and Meetings should insist that their pastors take

time to participate in an experience of this nature as quickly as possible.

We as Friends have been afraid of professionalism in the ministry, and rightly so. But Robert Rumsey has reminded us that we need ministers "who have the skill of a professional and the spirit of an amateur." We need leaders who are well-trained in the techniques of group activity, and who will use these techniques fearlessly under the Holy Spirit's guidance.

We need pastors or leaders who have a keen apprehension of the growing edges of Christian concern in our world. We need pastors in local Meetings who are big enough and dedicated enough to form ever closer ties with other Quaker leaders who serve in various ways as an extended arm of outreaching ministry for our total body of Friends. Every pastor ought to feel a personal stake in the work of Friends in Africa, Jamaica, Ramallah and elsewhere. But how can he, if his training has all been received outside the Quaker fellowship? Every pastor ought to feel a close working relationship with the personnel of the American Friends Service Committee, the Friends Committee on National Legislation, the Friends World Committee, and other Quaker organs. These Friends are part of his own body. But if a pastor has never really come to know any of these men and women; and particularly, if he has been trained to be suspicious of them and of their ideas, how is he going to enter into the warmth of this larger fellowship?

Seven years of training during the formative years could contribute marvelously to this four years in a Friends college and three in a seminary along with many other Quaker students, counseling with one or two of the best Quaker teachers available. We would have a right to say to high school young people who feel a call to the ministry: "Since you are a Quaker and want to serve among Friends, you have both the opportunity and the obligation to get your training with Quakers. Go to a Friends college of your choice, and then to this seminary which we recommend."

With the unity of spirit apparent at Germantown, we could move forward very soon to the place where we would have twenty to forty Quaker seminary students studying in one place and participating in a strengthening Christian fellowship which would in turn send them out as the kind of dy-

PLAIN SPEECH

A New Pastoral System

The most wonderful chapters of Barclay's *Apology* are those on the Tenth Proposition, "Concerning the Ministry," and the Eleventh Proposition, "Concerning Worship." These two represent the most creative gifts which Friends have to make to the Church Universal.

The idea of worship which Friends have to contribute to Christendom is already clear. Worship based on the direct encounter with the Living Christ is something of permanent and universal value. We have different ways of expressing the fact, but of the glory of the fact there is no doubt.

In regard to the ministry we are not yet as definite, partly because we are still developing something which is inherent, but not yet fully clarified. We know that we must have a living ministry, but we also know it must be something markedly different from the conventional conception of a separated professional class, in which the external marks of ordination or of education are considered sufficient.

What we are feeling toward, stumbling yet steadily, is a "third way." This third way must be as far from a rejection of pastoral service as it is from acceptance of that service as ordinarily envisaged.

The New Testament pat-

tern, which we have so much reason to honor, is that according to which all Christians are ministers, but a few are recognized as having a special gift as pastors. How they earn their living is inconsequential. The point is that some have a special calling and it is a calling which matches special need.

If we take the early church as our standard, it was a mistake for Friends to institute the practice of recording a gift in the *ministry*, for this is invidious toward others. It looks, then, as though ordinary members were *not* in the ministry. What we should do is to recognize some as having a special call to the work of being "pastor and teacher." (Eph. 4:11).

"That which we oppose," wrote Barclay, "is the distinction of Laity and Clergy (which in the Scripture is not to be found.)" This is sound. But it is by no means incompatible with a system according to which we make honest distinctions *within* the ministry. What is to be distinguished is not a difference of offices or of honors, but rather of the operations of the Spirit.

Here is the possibility of a really new development. When we began the pastoral system we did it in desperation, but the new pastoral system developing now is not the result of desperation. It is the result of a deeper insight into basic Christianity.

D. Elton Trueblood

namic Quaker leaders which we need at this moment in our history.

This article should not close without a reference to the other side of this great need of ours. This was pointed out in many ways in the discussions at Camp Miami. We need more adequate Meetings in which these well-trained leaders can serve. In a few situations, we now have in a local Meeting both a full opportunity for a man to serve as pastor and adequate provision in terms of salary, parsonage, and other support. But in the majority of our Meetings we do not, so that some of our leaders find it hard to speak to young people with

great enthusiasm about entering the ministry. They are not sure that there will be a place for the young people to serve when they have completed their training. We need some important changes in our thinking and in our practice in many areas.

The meaning of Germantown is that the call of the Society of Friends for leadership is now being sounded. The call of God has not been silenced, but the call of Friends has not been given to young people as it should have been. We now propose to give our call along with the call of God, and not to wait any more.

Five Friends' Response to Germantown

Five Friends from widely scattered geographical areas and from different areas of responsibility in the Society of Friends have been asked to express briefly their chief reactions to the Germantown Conference on the Quaker Ministry.

Quaker Concept of Pastor Needs Clarification

Duane Moon is pastor of the Os-kaloosa Friends Meeting (Iowa Yearly Meeting.)

The conference on Ministerial Training proved to be a stimulating time in many respects. The Christian fellowship was in itself of great value.

Those who planned the conference took a bold and appreciated step in the assigned topics for discussion. The very nature of the topics addressed themselves to some difficult areas of thought among Friends.

A retrospective evaluation of such a meeting quite naturally stimulates further thought. One expression in the conference that provided then and now such stimulus and could possibly be placed in the category of a "trend" was the somewhat apologetic note for the merits of the pastoral system. The expression implied more than a necessary improvement of methods and procedures in our pastoral min-

istry but seemed to question the basic merit of a Meeting engaging a pastor.

Thus since the conference I have been impressed with the real need for more clarification in our fundamental concept of the ministry. When we have clearer direction in this area it will aid us in determining the methods we wish to pursue in ministerial training.

It would be my persuasion that a concept of the ministry that endeavors to preserve the "uniqueness" of Friends testimonies and readily recognizes the particular value of the employment of a full time pastor for the Meeting would subsequently result in giving considerable attention to some of the practical functions of such a ministry. Effective methods of church administration, pastoral counseling, keen theological and philosophical insights, techniques of sermon preparation and delivery, order of services most conducive to a spirit of worship, and other areas of practical implementation of our spiritual ministry would therefore find increased emphasis in our conferences and training programs.

If future conferences on the ministry prove to be as helpful and engender as much enthusiasm and exchange of views as the one in Germantown one would hope their

planning would not be too far in the future.

Duane Moon

The Fundamental Question is The Mission of the Church

Lowell E. Roberts is the newly appointed President of Friends University in Wichita, Kansas.

The Germantown Conference was interesting, enlightening and rewarding in its concerted attempt at solving an obvious problem. But it posed another problem in its attempts at cutting across all lines of the Society of Friends to reach a common denominator. What training the Friends ministry needs is naturally dependent upon the concept of the function of the ministry as interpreted by specific groups of Friends. Differing views of ministerial duties must be expected as one moves back and forth between the more conservative and more evangelistic constituencies. Not only does one encounter variation in the concept of the ministry—he is faced with the much more fundamental question of the true purpose of the Church. Whether the Church is regarded as primarily spiritual, intellectual or social or some happy combination of these three must of necessity alter one's views on the work of the ministry.

Apparently we were all somewhat hesitant to define issues clearly on the above points, resulting in rather confused conclusions since we allowed obscure beginnings.

Some Friends were of the opinion that the sort of training which would prove advisable for our ministry differs substantially from that of other religious groups. Admittedly we treasure our somewhat unique emphases (without which our justification for existence would be slight), but it would appear that the vast reservoir of Christian truth is so constant throughout Christendom that we need not fear the more standard means of theological education, namely the seminaries. There would seem to be rather general agreement on the need of training our ministers in the historical and practical fields of religions but some hesitancy in the Biblical area and much more reluctance in the strictly theological field. All this calls for redefinition of the mission of the Church before adequately deciding on ministerial training. Our case is by no means hopeless—it needs further investigation.

Lowell E. Roberts



Photo by James Furbay

Samuel Marble, President of Wilmington College, makes a point during a lively discussion with (left to right) Charles S. Ball, President of William Penn College, Aldean Pitts, minister at Plainfield, Indiana, and Burritt Hiatt, Clerk of Wilmington Yearly Meeting.

Commitment to Beliefs and Testimonies is Vital

Frederick Tolles is Librarian of the Friends Historical Library at Swarthmore, Pennsylvania.

The pastoral system, I assume at the outset, is here to stay. This being the case, it seems to me of the utmost importance that Quaker pastors be as well equipped for their special service as possible. If, all things considered, the best possible training can be obtained at a theological seminary, especially one where some Quaker influence can be injected and sustained, then an arrangement with a centrally located, fully accredited seminary would appear to be desirable.

But it seems to me that there are some prior questions that need to be answered before we are ready to reach this conclusion: What kind of ministry do we want in our pastoral meetings? And what kind of training is most likely to develop that kind of ministry?

I would assume that, besides possessing a knowledge of the Bible, of Christian history and theology, of pastoral psychology and homiletics, a Friends minister would be expected to be thoroughly steeped in and utterly committed to the peculiar beliefs and testimonies of the Society of Friends—the Light Within, the testimonies for peace, simplicity and equality (including racial equality), and the value of silence as at least an important part of the experience of worship.

If my assumption is correct, I would ask: where are our ministers most likely to obtain such preparation? Not, I should think, in a non-Quaker theological school—even with a Quaker professor in residence to add a dash of Quakerism to the ministerial mixture. My fear would be that over a period of years whatever denomination set the pattern of the seminary to which Quaker ministerial students were sent would tend to set the pattern of the ministry that emerged. In other words—but no doubt I am exaggerating the danger—I could see the Five Years Meeting drawn by imperceptible degrees into the orbit of another denomination and gradually losing its distinctively Quaker bearings.

I have no alternative plan to suggest. But I think I would rather see the resources of the Five Years Meeting, spiritual and material, devoted to using and developing the potentialities of one or more of its Quaker colleges for pre-ministerial



Photo by Leonard Hall

The panel on Yearly Meeting Needs and Concerns at the Germantown Conference thoughtfully presents its ideas. Left to right at the table are Robert Rumsey, Secretary of Wilmington Yearly Meeting; Russell Branson, finance Secretary for the American Friends Service Committee regional office in High Point, N.C.; Samuel Levering, farmer from Ararat, Virginia; Orval Cox, Superintendent of Iowa Yearly Meeting; Glenn Reece, General Secretary of the Five Years Meeting; and George Castle, farmer from Ridgefarm, Illinois.

and ministerial training, even if that fell short, quantitatively or qualitatively, of what might be obtained in a non-Quaker graduate school of religion.

Frederick B. Tolles

Positive Stand for Theological Training

Robert Rumsey is Secretary of Wilmington Yearly Meeting of Friends.

I feel that it may well be that the greatest significance of the Germantown Conference will prove to be found in the positive stand taken by the conference concerning the value and importance of graduate theological training for our ministerial leadership. In one sense this is no new departure, for a growing minority of our ministers have for some years undertaken to acquire this training, and a growing number of meetings are requiring it for their leadership. What is new is that for the first time the importance and even necessity of such training has been officially recognized by a representative conference of the Five Years Meeting, and furthermore, steps are being recommended which would provide for the Five Years Meeting an approved link with an established theological school at which there

would be an attempt to provide a center of Friendly influence. It is my conviction that granted our acceptance of the importance of theological education for our ministry, such official recognition and support of the theological enterprise is a must, and is overdue. Failure to help support the theological enterprise is under these circumstances a failure to realize that adequate leadership requires an investment on the part of the Five Years Meeting, and is an acceptance of the unpleasant, and even immoral role of the parasite, willing forever to fasten on other denominational bodies, which are making a sizeable, and growing investment in the education of their ministers. We were informed that it now costs a theological school \$1000 a year in addition to tuition, to train a man, and that the cost is ever increasing.

It is of course obvious that theological training alone will not solve our problems of leadership in Friends meetings. There needs to be on the one hand a greater acceptance of the trained leader in our meetings, and also a much greater appreciation of the place of the lay ministry. The trained leader will be one through whom the ministry of the meeting will be multiplied.

Robert J. Rumsey

Why Are Our Youth Unconcerned?

Norval Reece is taking a year off from his studies at Yale Divinity School to serve as Earlham College's representative to Friends Meetings.

The rather conspicuous absence of laymen at the Conference on Ministerial Training was somewhat disturbing. Our ministers and educators may be better qualified to discuss courses of study in colleges and seminaries, but the real problem of Quaker leadership is in the local Meetings and demands the attention of all Friends. We need a Friends' seminary and improved college curricula in pre-ministerial studies, but these will be worthless if we cannot produce qualified young people to benefit from them.

A professor of mine in seminary last year referred to the Quakers as parasites; that is, Friends are not producing their own leadership but must draw people from other religious groups to lead them. It is certainly true that many of our present leaders are convinced Friends rather than ones who have grown up in our midst.

We often ask, "Why aren't our young people going into Christian service?" I would like to ask, "Why should they?" The fault is ours more than it is theirs. Our young people are searching to find themselves and their places of service, but we are doing little to help them. We are not confronting them with the challenge of, and the opportunities in Christian service; they see only the difficulties they would encounter and the sacrifices they would have to make. How many Meetings encourage their youth to attend Quaker colleges by helping them financially and by sponsoring programs for discussion of various types of colleges and courses of study? How many of our young people have had opportunities for Christian service presented to them, factually and boldly, by some concerned Friend? How many Meetings encourage their youth to participate in the worship services or are concerned enough to sponsor a youth group? Much has been done in this area, but even more remains to be done.

Our ministers are called of God to their work, but they need the encouragement and assistance of other Friends. If we are concerned about the empty pulpits and lack of growth in our Society, we should

try to get to know our young people and take time to discuss vocational and educational goals with them. If we are concerned, we should be adequately supporting our pastors so they can afford the additional education they want and need. If we are concerned, we should be backing our Quaker colleges and helping our young people attend them—*If we are concerned!*

Norval D. Reece

Notes on the Germantown Conference on Ministry

About 120 Friends and interested non-Friends attended the Conference on Ministerial Training held November 22-24 at Camp Miami, Germantown, Ohio. Of these, thirty-four were active Friends pastors and at least ten were students in Quaker Colleges.

Estimations of the number attending from the various Yearly Meetings indicated: Baltimore, 6; Indiana, 28; Iowa, 5; Iowa (Conservative), 1; Kansas, 1; New York, 3; North Carolina, 6; Philadelphia, 6; Western, 32; Wilmington, 24.

* * *

Leadership at the Germantown Conference included John C. Harvey giving the keynote address; a panel on Yearly Meeting needs and concerns with Samuel Levering as moderator and Russell Branson, George Castle, Orval Cox, Glenn Reece and Robert Rumsey as panel members; a panel on College-Seminary relationships with Samuel Marble as moderator and Frederic Crownfield, Hugh Barbour and Canby Jones as panel members; a summary session with Leonard Hall presiding; and a Meeting for Worship with Norval Webb as head of the meeting.

* * *

Five special interest groups met several times during the weekend. Charles Ball led the group on Friends colleges and ministerial training; Wilmer Cooper led the group discussing a Friends seminary; George Bowman chaired the special group on the recruiting and recording of ministers; James Furber led the group considering training for pastors in service, and Seth Hinshaw directed the discussion of pastor-meeting relationships. Recommendations and proposals from the special interest groups and news notes from the plenary sessions follow:

The group discussing a Friends Seminary issued the following recommendations, which were approved by the Conference:

1. We recommend that a summer credit course on the History and Polity of Friends be taught at Butler School of Religion in Indianapolis this summer, 1958, for Quaker students.

2. We recommend that a chair be endowed at a suitably located school of theology to be filled by a fully qualified Friend so that we may concentrate our Quaker students in one center. Provision must be made for a Quaker collection of books and a center for Quaker students.

3. We recommend the appointment of a full time field secretary of ministerial training who will recruit ministers, relate current leadership needs with openings, coordinate a unified program of leadership at the College and Seminary level and establish summer internships in Quaker Meetings for Quaker Seminary students.

4. We recommend that all Friends Seminary students be encouraged to participate in the Quaker Summer Study Tour program, and in United Nations and Washington Seminars.

5. We wish to give our support and encouragement to our colleges in the development of adequate training programs. We see the college and proposed seminary programs as both necessary and mutually complementary.

* * *

The Interest Group on Training for Pastors in Service recommended that ministers be encouraged to take further training by the cooperation and financial assistance of their own Meetings. Opportunities for a period of concentrated study for older men and women comparable to that offered at the School of the Ministry conducted jointly by Western and Indiana Yearly Meetings for a two week period each summer should be offered by the Yearly Meetings. Exchanges among Yearly Meetings to bring a pastor near a Friends college might be considered. A leaflet should be prepared setting forth all present opportunities for training-in-service, with funds and scholarships available, such as Pendle Hill Summer School, Haverford's M. A. in philosophy, Swarthmore's M. A. in Quaker history, Earlham and Guilford's M.A. in religion, and the advanced studies at Woodbrooke in England.

The group on "Pastor—Meeting Relationships" is concerned that pastors be trained so that they may become aware of and sympathetic with the distinctive emphases of the Society of Friends, and that the Meeting be led toward the goal of realizing these ideals.

We feel that there are two of these emphases which are unique with Friends which should be especially emphasized in the training of pastors.

The first of these is that the *meeting for worship is a creative fellowship*, with emphasis on the immediacy of God available to each one in the fellowship; and that each one is, or may be, a minister, with personal responsibility for the Meeting. The corporate fellowship is under the leadership of the Holy Spirit, and under that leadership, all may become a part of the *fellowship of the concerned*, seeking the Spirit, the will and the guidance of God.

The second of these has to do with the conduct of business. The *meeting for business* is conducted in the spirit of worship, with a sense of the guidance of the Holy Spirit. Decisions are not reached on the basis of majority vote but on the basis of "the sense of the meeting," arrived at through worship, and seeking the guidance of the Holy Spirit. Decisions are made on the basis of unity and when there is no unity, action is postponed.

* * *

The Quaker colleges represented at the Germantown Conference were: Earlham, Friends University, Guilford, Swarthmore (and Haverford), Wilmington and William Penn. The discussion group on the Quaker Colleges brought out the following digest, prepared by Hugh Barbour, of the present opportunities offered those interested in ministerial training:

All the Quaker Colleges listed above have Departments of Religion or Philosophy and Religion and offer from five to ten courses in religion per semester. Quaker pre-ministerial students this year range from none at Wilmington to about twenty at Earlham, and all these colleges have large numbers of non-Quaker pre-ministerial students.

These colleges consider their religion courses as part of a general Liberal Arts curriculum valuable for any student; they advise ministerial students if possible to plan for seminary training and to broaden their background by a ma-

jor other than Religion.

For those who must train as ministers while in college, special programs have been developed, centering around an M.A. degree, in Religion at Earlham, in the Ministry at Guilford, and in Church History at Haverford. Friends University gives a combined program for Bachelor of Arts and Bachelor of Theology in five years. Practical courses in preaching, pastoral ministry and related fields are given in connection with the Master's degree at Guilford, and as an adjunct to the undergraduate Religion Department at Earlham and William Penn, and as a joint program in cooperation with the Yearly Meeting by Wilmington College. Earlham gives a Certificate in Christian Education, countersigned by staff of the Five Years Meeting, and seminars for students working in churches.

* * *

At a smaller meeting of the teaching staff present from Earlham, Friends University, Guilford, Wilmington and William Penn Colleges, plans were made for develop-

Reading List

Literature helpful to those studying the role of the Friends pastor:

An Adequate Leadership for Friends Meetings, by Alexander C. Purdy; 1950 Ward Lecture; out-of-print, but excerpts have been mimeographed and are available from Milton Hadley, 101 Quaker Hill Drive, Richmond, Indiana.

The Pastor in a Friends Meeting, by Seth Hinshaw; pamphlet published by North Carolina Yearly Meeting. Out-of-print.

The Quaker Pastorate, by Lorton Heusel; 1956 Indiana Yearly Meeting Lecture; \$.25. Friends Book and Supply, 101 Quaker Hill Drive, Richmond, Indiana.

Developing Leadership for the Society of Friends, by Sumner A. Mills; 1957 Ward Lecture; available on request from Guilford College, North Carolina.

The Purpose of the Church and Its Ministry, by Richard Niebuhr; Harpers; \$2.50; Friends Book and Supply, 101 Quaker Hill Drive, Richmond, Indiana.

Apology, by Robert Barclay; Friends Book Store, Arch Street, 1908 edition; \$2.00; Friends Book and Supply, 101 Quaker Hill Drive, Richmond, Indiana. Read Proposition Ten.

John C. Harvey

ing and co-ordinating correspondence courses at these colleges. The following agreements were reached:

1. Syllabi would be exchanged between these colleges of courses each college would be willing to offer on a basis of correspondence, with a view to selecting about two courses each in Old Testament, New Testament, Church History and Quakerism and practical subjects which would then be presented as a united list for publication by the Five Years Meeting. Courses from Woodbrooke and non-Quaker colleges may be included on this list.

2. Credit and tuition procedures would follow the practices of each college whose courses were involved, but credit for the courses would be fully accepted for transfer at each college.

The Friends Book and Supply House in Richmond would be asked to keep in hand copies of the syllabi and of the required textbooks so that they would be easily available.

* * *

George Bowman of Wilmington College was asked to collect information on the requirements and processes of the recording of ministers in the various Yearly Meetings. This information is to be published and circulated among the Yearly Meetings.

* * *

Marie Hobson of Wilmington College spoke at the Germantown Conference in behalf of the large number of young Friends present at the Young Friends Conference held in Five Oaks, Canada, last summer, who want to do something in and through the church in the way of Quaker ministry. She told the Germantown Conference that a re-interpretation of Quaker ministry is needed which will once again idealize it for young people. Floyd Moore of Guilford College supported this concern and emphasized that we need to do this before our young people have committed themselves to a particular vocation.

* * *

The most pertinent recommendations coming from the Germantown Conference will be presented to the Quaker college presidents at their next meeting in Miami, Florida, on January 8. Glenn Reece, General Secretary of the Five Years Meeting, will be present to interpret the recommendations.

Literature in Review

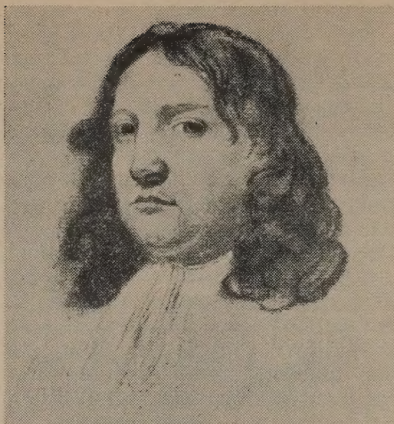
All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

The Witness of William Penn, by Frederick B. Tolles, and E. Gordon Alderfer; Macmillan; \$3.75.

In an earlier period whenever a member of the Religious Society of Friends had anything to say to the world or to his fellow Quakers, he would take pen in hand and write a pamphlet, tract, or book. These publications, frequently carrying the blessing of some body of Friends, were purchased in large numbers by Quakers everywhere. In many instances the writings carried an important message for the readers of that age, and some of the works were of enduring worth and have been reprinted many times.

William Penn was one of the most prolific in a long line of Quaker writers. As a leading figure among the Friends of his own generation he felt called upon to write for his fellow religionists. He also interpreted Quakerism to the world, and frequently defended it against attack. Furthermore, Penn's religious faith led him to become involved in a great many issues of the day, and he invariably published his thoughts in regard to such issues as religious toleration or political liberty. He wrote several collections of maxims, such as his *Some Fruits of Solitude* which appears in the present collection.

Much of Penn's material was written under pressure to meet a particular situation, and did not re-



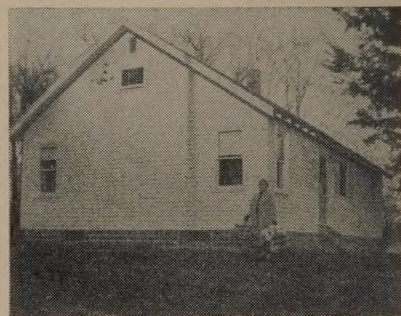
A pastel of William Penn
by Francis Place.

ceive the careful consideration which might have weeded out the involved, obscure passages which are frequently found in his work. Fortunately, for the reader today, the editors of this small book have attempted to modernize Penn's spelling and punctuation, and have omitted some of his most involved phrases. The words and ideas still belong to Penn, but they have been burnished to make them more appealing to the twentieth century reader. This volume contains a sampling of Penn's writing, chosen to present Penn to the present generation, and to give him an opportunity to witness to this generation. It is the largest selection to be printed since 1825. The three parts are entitled: *The Apostolic Christian*, *The Christian Statesman*, and *The Final Distillation*. Included are all or part of *No Cross, No Crown*, *The People's Ancient and Just*

Liberties Asserted, *An Essay Towards the Present and Future Peace of Europe*, *Some Fruits of Solitude*, and several other representative selections.

Much of what Penn wrote is useful today. "If thou thinkest twice before thou speakest once, thou wilt speak twice the better for it." "Affect not to be seen, and men will less see thy weakness." "Excess in apparel is another costly folly: the very trimming of the vain world would clothe all the naked ones." The readers of this volume will find that Penn has something to say to this generation just as he spoke to the condition of earlier generations.

Edwin B. Bronner



Shown above is the remodeled parsonage of the Chester Friends Meeting near Union, Iowa, with a member of the Chester Meeting, Lola Beach, in front carrying one of the flower bouquets used at the dedication this fall. This is the first parsonage belonging solely to the Chester Meeting. Chester celebrated its centennial in 1954, but until recently had been in union with Honey Creek or Illinois Grove Friends Meetings.

Gerald Collier is pastor of the Chester Meeting. Average attendance at the meeting is about 65. The new parsonage is located across a field from the Chester church.

MANEUVERS

The hoarse flight of the birds shakes house and sky;
The trembling air is bent with iron rhyme:
There is a marching in the minds of men—
A sudden hammering on the seeds of time.

Dulcie M. Gawne

DAY SONG

Upon the wild and open sky, the sun flings out
Its challenge to the humble praying tree.
The air, with soft caress, touches and moves on,
Knowing only a vast unending wanderlust.
Sounds from far and near speak and give some cheer,
But still the song I hear has no audible note.
Flooding light, and moving wind—
These but give a broad embracing pedal point
To the vast unending day song,
Heard and yet by human ear unheard;
Known, and yet by human heart and soul
Only glimpsed.

Walter Woitasek

VISION

I used the eyes of a long-dead man
To see my world today—
The sun-caught fields,
The flower-blue hills,
And the trees that swirl and sway.

The man who painted Arlesienne scenes
Never saw the things I see:
But his eyes and his hand
And his burning heart
Have given sight to me.

Herndon Ryan

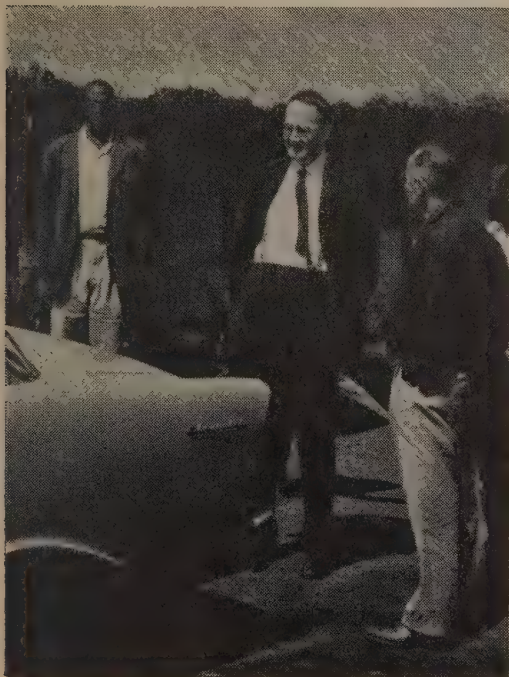
WINTER TREES

I will hold in memory
The infinite varied mystery
Of ebony frieze in tracery,
Against the sky the witchery
Of winter trees stripped clean and free.

Herndon Ryan

Visit to Masailand

By Douglas and Dorothy Steere



Shown here at the home of the Masai Clerk on the visit described in this letter are, left to right, the Clerk, Erasto Ley, Douglas Steere, Fred Reeve and Fred Kamidi, standing near the stout Chevrolet given to Fred Reeve by Western Yearly Meeting which took the men on this 280 mile trip. The photo is by George Scherer.

Douglas and Dorothy Steere will return in January from a six month trip of Friendly visitation in Europe and Africa. Every two years the Steere's travel under the auspices of the American Friends Service Committee, and this trip took them again to the Friends Mission at Kaimosi in Kenya. The following excerpt is from the second of the Steeres' travel letters.

From Uganda we flew to Kisumu at the extreme northeastern corner of beautiful Lake Victoria. When we got off the plane at Kisumu, we found the whole staff of Friends Africa Mission at the airport to see the Quaker medical missionary, Wilbur Beeson and his family take off on the plane we were leaving, to go to Nairobi, enroute to the United States for a furlough. We were glad to greet old friends again and to revisit Friends Africa Mission.

The old Quaker Mission that was founded 55 years ago on a thousand acre tract some 30 miles northeast of Kisumu and two thousand feet higher up (5700 ft. elevation at the Mission) is a hive of industry with its thriving hospital, its large girls' boarding school, its fast growing teacher training school, its Bible Institute, its power plant, saw mill, farm, dairy and coffee shamba, and all the staff to carry on these operations. It is from this center (Kaimosi) that the Christian impetus has emerged that has built over 300 schools and meetinghouses and surged north and south in Nyanza, especially among the Maragoli, and been a principal agency for sharing

the Christian heritage with these people.

East Africa Yearly Meeting, which was set up in 1946 as an indigenous African assembly, now numbers 28,000 members, and has well over 50,000 if attenders are included. They have their own clerk, Benjamin Ngaira, who has left the headship of a large school to give his full time to meeting affairs.

One of the most impressive things about East Africa Yearly Meeting is its own concern for reaching out to others beyond their present borders. In all of Kenya, perhaps the most feared and certainly the most resistant to all that we call civilization is the great Masai people, cattle-following folk who span the southern third of Kenya. They have spurned the usual subsistence agriculture and live off their herds of cattle, using the milk and meat and even opening the veins of their own beasts to get fresh blood as a part of their staple food. Now and then they raid their neighbors' cattle and live a life of great freedom. Tall, lithe, with orange colored cloaks over their shoulders and armed with lethal

spears, they look a match for man or beast.

In 1952 word came from some Masai that they had learned of Quakers when they visited Nyanza and asked if Friends would come and share their message with them. A member of East Africa Yearly Meeting, Isaka Kiribwa, felt drawn to respond to this invitation to go to the Masai in spite of the danger that would attend such a visit. Given freedom by the Yearly Meeting to travel on his mission, he set out for the Masai country and crossed its border. He was stopped by a Masai, who put the tip of his spear to his chest above his heart and asked him what he was doing in their country. The African Quaker told him quietly that he had come as their friend to tell them the good news of the One he had found who had taken away his fear, and the Masai put down his spear and let him pass. Out of this man's mission, there is now a meetinghouse in Masailand and almost a hundred members, if children are included.

George Scherer, Administrative Secretary of the Mission Board of the Five Years Meeting, Fred Kamidi, Supervisor of the vast network of government-aided Quaker schools in southern Nyanza, and Douglas Steere were driven by Fred Reeve, Secretary of the Friends Mission, over the most incredible roads on a 280 mile trip into Masailand to urge the British officer in that region to grant the Masai Quakers permission to set up their own school there. The sight of these tall herdsmen with their spears and of the large herds they were guarding was a colorful one.

The Quaker community is on the border of Masailand and its fingers of cultivated land are clearly visible from the road miles away as they reach into the untilled grazing land of this hilly country. The Quaker Masai have begun to break up the rich virgin pasture land and plant it to corn and potatoes. While they still keep good-sized herds of cattle, they are changing over from nomadic herdsmen to settled tillers of the soil.

We were handsomely entertained by the Masai Clerk of the Meeting (Erasto Ley). One of his long earlobes, which from babyhood on had been opened and stretched, Masai style, until it could carry a large ornament, was now twisted and fastened over the top of his ear to have it out of the way!

We were highly entertained by
(Continued on page 418)

Thoughts for Class Study

by John C. Harvey

January 19

The Church Is a Fellowship

Acts 2:42-47 and Romans 15:1-9

Many of our attempts at church fellowship today seem too artificial. Is it because they do not have the religious basis which gave the early church its tremendous "drive"? Or is it more because our highly organized life makes fellowship something that has to be cultivated for its own sake rather than finding it in and through the natural experiences of each day?

There was nothing artificial about the fellowship of the first Christians. The disciples had experienced something of the close and constant fellowship of the small group that lived with Jesus for three years while he carried forward his ministry. Was this post-resurrection fellowship merely an enlargement of the band of disciples from twelve to one hundred and twenty? It was fairly common in those days for groups of Jewish people to band themselves together in some form of communal living.

Why did this group have "all things in common?" Some have thought of this experiment in terms of an economic scheme which should be the norm for all followers of Jesus. But, as Roy L. Smith says, "The communal experiment was not carried on for economic reasons, but was a *result of a profound social sense of spiritual brotherhood*. It was not adopted with the hope of inaugurating a new economic system, but was accepted as the consequences of a new sense of fellowship."

We get a taste of the deeper meaning of Christian fellowship when we participate without interruption in a church conference over a period of at least one week. Ideally, it should probably be longer than this. The point is that we are all doing what we do *together*, and that we are doing it on a *religious* basis. When we eat, it is closely associated with intimate worship experiences and stimulating conversations and discussions in which we have been participating.

One thing about all this that we sometimes forget — everyone cannot live on such conferences all of

the time. The first Christians expected Jesus' return very shortly. They probably did not think in terms of planning their lives over a period of years in the future. So far as we can see, they were not concerned with retirement plans or with laying aside "nest eggs" for their children. So, their communal living did not last long, for the old necessity of daily work and of making one's work contribution to justifying his own existence came pressing in upon them.

We can find in the church a religious fellowship if we seek earnestly to express through our work and our human relationships throughout the week what we experience in public worship on Sunday. We have a long way to go before we reach the ideal in this matter of church fellowship. Church dinners at their best can help, but they are a poor substitute for spiritual sustenance received at the table of Christ.

Question: How does church fellowship differ from that found in lodges and clubs? Is the enrichment of our fellowship merely a matter of taking more time to be together?

January 26

The Church Organizes for Service

Romans 12:3-8; I Timothy 3:1-10

In the opening verses of our lesson, Paul is referring to the necessity of subordinating individual desires to the wellbeing of the Christian group as a whole. We as Quakers need to look a long time at these verses in order to absorb their full meaning. We have so strongly emphasized individual guidance that we have forgotten at times that it was the health of the whole body that was of first importance, and that we as individuals are to fit obediently into the place where we can be of most service to God in the church. In strong words — when we have a gift in ministry, it is not merely left up to us as individuals whether we use that gift or not. "We are one body in Christ," and "Having gifts . . . let us use them." We as individuals are subject to the judgment of the church, when it is the considered and divinely guided judgment of the church, as to our

particular tasks as members of the church.

This is not to say that nominating committees are always divinely guided. However, when the sense of the Meeting is strongly in one direction regarding the appointment of a person to a position or a task, then that person is not free to accept or reject the appointment simply according to his own desires and opinions. The church moves forward as a *body*, and not as a disconnected assortment of rugged individualists.

Something pertinent can be said in every Friends Meeting on the Sunday we study this lesson about the responsibility of Meeting leaders to live an unrepachable moral life. There is basis in the third chapter of I Timothy for longer study by elders, clerks, pastors, committee members and officers as to the character requirements which are necessary on the part of all church leaders. We say much at times concerning the duties of church officers, but we sometimes omit the forthright stating of the kind of moral life that is required.

Someone will object that the church exists to save sinners, and that we cannot insist on too high a standard. In answer to this, we may compare the church to a hospital. We know that hospitals exist to help the sick and injured, and that no one should be barred from the help that he can receive in a hospital. At the same time, we would not want just anyone and everyone serving on the staff of the hospital. Certain standards are set up for doctors and nurses, and we will not allow anyone to work who does not measure up to these standards. So it is with the church. The church is here to serve everyone, and no one who wants the help of the church should ever be denied that help. But we expect certain moral and religious standards of life from those who are asked to take leadership in the church. The church which is organized for the service of God must expect high personal standards from those who aspire to serve.

Questions: Are the queries intended for Ministry and Counsel members also applicable to others who assume leadership in our Meetings? Would you add any moral requirements to those given in our lesson for church leaders?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

Three thousand extra copies of this issue of *The American Friend* are being printed, so that every body of Ministry and Counsel in Friends Meetings which belong to the Five Years Meeting may have several copies. We welcome comments from Friends on this presentation of the problems and the outlook of the Quaker ministry.

Paul and Ruth Miller of Hiram College, Ohio, are spending a sabbatical year in Ceylon, where Paul Miller is serving as a Fulbright Lecturer at the University of Ceylon. Paul Miller is a former professor of history at William Penn College, and both are members of the Society of Friends.

Lewis W. Hoskins, pastor of the Clinton Corners Friends Meeting in New York, has been called to be minister of the Glens Falls Friends Meeting, also in New York. Elizabeth Hoskins has been serving as Executive Secretary of the Dutchess County Council of Churches and also as editor of the Dutchess County Councillor for the past four years. She will resign this work as the Hoskins leave Dutchess County.

The Quaker Lecture given by Henry J. Cadbury at Western Yearly Meeting this year, entitled "The Place of Friends Among the Churches," has been printed and is available from the Western Yearly Meeting office, Box 163, Plainfield, Indiana, for twenty-five cents.

Segregation and its problems will be the center of attention at a conference Young Friends of western New York plan to hold December 27-29 at Collins, New York. The conference will open with a skit on the subject prepared by Perry City young people. It is hoped that a Negro young person and a former South Africa resident will be present as resource persons.

The morning worship service of Whittier Friends Church, California, on December 15 was televised over the "Great Churches of the Golden West" program as Whittier Friends observed the 150 anniversary of John Greenleaf Whittier's birth. Harold Walker, pastor, spoke on "The Faith of John Greenleaf Whittier;" Paul Smith, President of Whittier College, had the morning prayer; Major A. C. Newsom read Whittier's lines to the Whittier community; and Beulah Roth read the poem, "The Meeting." The choir provided special music including a new

Whittier hymn by Halsey Stevens of the University of Southern California.

Plans for a 1958 Race Relations Conference will be discussed by members of the Continuation Committee of the 1956 Race Relations Conference and others interested at a meeting to be held Sunday, December 29, 1:30 p.m. at the Race Street Meetinghouse in Philadelphia. Tentative reservations have been made for a conference to be held over Labor Day weekend, August 29-September 1, 1958, at Westtown School. David H. Scull of Annandale, Virginia, is convenor of the group.

Christina Jones writes from Jerusalem, Jordan, of continued activity in the interests of refugee work. Willard Jones, former principal of the Friends Boys School in Ramallah, is now Secretary of the Near East Christian Council Committee on Refugees. He is able to travel without difficulty to Egypt, Beirut, Gaza, or wherever his work takes him. The Jones have planned a trip to Baghdad, Kawait, Dhahran and other points during December. Christina Jones continues to be active in distributing clothing and shoes to refugee schools. Some of her writing and information about Middle East refugees will be used in the Mission Study materials on the Middle East next year in the Friendship Press publications used widely among Friends and other denominations.

The Friends World Committee has just completed statistics on the membership of Friends Meetings throughout the world. These figures have been gathered from Yearly Meeting minutes and other reports. The total membership for the United States and Canada is 120,165, a gain of 1,075 over a year ago. The largest single gain was 246 in California Yearly Meeting. The next largest was 205 in the small unaffiliated Meetings.

For the world as a whole the figure now stands at 192,820, a gain of 3,560. East Africa Yearly Meeting has grown by 2,152 members, thus accounting for over half of this increase. James Walker writes, "At first view these figures are encouraging, but as a matter of fact the growth is a long way from keeping up to the general percentage increase in population."

Coming Events

MARCH 13-16—Friends Conference on Disarmament, Camp Miami, Germantown, Ohio.

American QUAKERAMA

True Stories of Quaker
Life, Concern and Humor

Note on a Fly Leaf

A remarkable Friend of the 19th century was Allen Jay: farmer, educator, fund-raiser, minister. Chosen to re-establish education among southern Friends after the Civil War, he served "The Baltimore Association" effectively. Friends on both sides of the Atlantic welcomed his presence, knowing that he would "mind the light" to the blessing of all.

In spite of a cleft palate, Allen Jay was a remarkable speaker. After a series of meetings at Springfield, near High Point, North Carolina, the ministers of that town invited him to hold a revival there in the Methodist Church, which he did, speaking for thirty-one nights. He tells of one experience during this period in his Autobiography:

"From day to day, as my mind was on the meetings at night, more than usual I was favored to get hold of a text and see something of the line of discourse that it would be right for me to follow at the meeting that night. But one day, near the close, my mind was a blank. Look over the Bible as I would, nothing took hold of my mind."

In the meeting he explained the situation, and while trying to decide what to do, they sang another hymn. During the singing a note was handed to Allen Jay, which said, "I think you ought to preach tonight from Matthew 12: 11-12." Allen Jay writes, "I threw it on the floor disgusted, saying 'who is giving me a text?' Immediately the impression came, 'Do I not use thee to tell others what to do? May I not use one of my children to tell thee what thy duty is?' I turned to the reference, and in a moment the light shone upon the text and it took hold on me. Turning to the brethren (other ministers,) I said, 'The Lord has settled it. I will preach.' As soon as the singing stopped I rose and for more than half an hour had wonderful liberty in giving the message."

This message won the heart of a lawyer who surrendered to Christ;

later Allan Jay was told by the daughter of this man how she had prayed for her father and that God had told her "if Allen Jay would preach from Matthew 22: 11 and 12 that night my father would be saved." She hesitated to try to tell a minister what to preach about until the announcement was made that he had no message. Then on the fly leaf of the hymnal she wrote the note which she sent to Allen Jay.

VISIT TO MASAI

(Continued from page 415)

the translations of stories told by our host of the initiation ceremonies and the customary period of service of the young Masai braves. He told how they spent a period of years living off the meat of cattle provided by their parents, letting their blood and mixing it with milk to form a drink, guarding their cattle, killing lions, leopards, cheeta, and wildcats that preyed on their beasts, guarding against enemy raids and repaying them.

As we listened to these stories, there dawned on us something of the magnitude of the material and spiritual revolution which the Quaker mode of life with its simple worship, its education, its agriculture and its vastly different pattern of social and ethical responsibility was bringing to the Masai.

Care Packages

CARE is still sending a 22 pound package of surplus food to needy families overseas at a cost of \$1.00 for packing, shipping and distribution. U.S. government surplus milk powder, cheese, flour and cornmeal are given free to CARE for this relief work. CARE estimates that the \$1.00 package can feed a family for a month. One dollar CARE packages are distributed in Ceylon, Colombia, Greece, Hong Kong, West Germany and Berlin, India, Israel, Italy, Korea, Macao, Pakistan, Peru and Yugoslavia. The American sender's name and address are carried in each package. To join CARE'S food crusade, send \$1.00 or more to CARE, Chicago, Illinois.

BIRTHS

HUNT—To Donald and Phyllis Hunt, a son, Russel Donald, on November 22 at Peru, Indiana.

PEEBLES—To Vaughn and Miriam Lindley Peebles of Wabash, Indiana, a daughter, Susanna, on December 11.

ROGERS—To Harold Walton and Shirley Smith Rogers, a son, Philip Harold, on November 9, at Dayton, Ohio.

MARRIAGES

LOCKER-HADLEY — Clara Lee Hadley, daughter of J. Paul and Fleda J. Hadley of Indianola, Iowa, to Daryl Boyd Locker, son of Boyd and Genevieve Locker of Grinnell, Iowa, on November 28, in the new Friends Church at Indianola, J. Paul Hadley, father of the bride, officiating with Duane Moon of Oskaloosa Friends Meeting assisting.

TOBIAS-SMITH — Marilyn Sue Smith, member of Caesar's Creek Monthly Meeting, daughter of William E. and Dorothy Bogan Smith of New Burlington, Ohio, to Richard Lamar Tobias, son of Lemar and Norma Tobias of Dayton, Ohio, on August 25, in Belmont Evangelical United Brethren Church in Dayton, Ohio, the Rev. M. B. Klepinger officiating.

WEDDING ANNIVERSARIES

JOHNSON—Arthur and Mabel Stewart Johnson of the Richsquare Friends Meeting in Indiana celebrated their Golden Wedding anniversary on November 24. Both are graduates of Earlham College. De Ella Newlin, who performed the marriage ceremony for the Johnsons fifty years ago, was present at the Golden Wedding celebration.

DEATHS

GARDNER—Oscar Bell Gardner, on October 15, in Farmington, New York, aged eighty-six. He was born in Farmington June 17, 1871, the son of Sunderland Pattison and Annette Hannah Bell Gardner. He attended district school in Farmington and the old Macedon Academy, then taught school for several years before taking up the responsibility of the home farm. On December 28, 1897, he was united in Marriage to Julia L. Bowerman of Farmington who died September 12, 1913. Their three children all died in early adulthood. Oscar Gardner was active in the community and in the Friends Meeting. The Gardner family is one of the pioneer families in Farmington, and Oscar Gardner's father was a Friends minister. Surviving is his wife, Theresa Mambretti Gardner, whom he married April 18, 1928; one brother, Sunderland P. Gardner; one granddaughter and a great grandson. Funeral services were held with Richard Faux officiating. Burial was in North Farmington Cemetery.

LOGAN—Edna New Logan, on October 27, in Plainfield, Indiana. She was the wife of Carl Logan. She was born August 8, 1886. She was a member of the Plainfield Meeting, having spent her entire life in and near Plainfield. Funeral services were conducted by a former classmate at Central College, Louisa Phillips of Monrovia, assisted by D. Aldean Pitts. Burial was in Maple Hill.

McMILLAN—Esther McMillan, on Nov. 12, at Detroit Michigan, aged eighty-seven. She was the daughter of William and Phebe Stover of the Norwich, Canada Meeting. She was, from its beginning, a devoted member of the Detroit Friends Church. Surviving are two daughters, Grace M. Jenkins of Washington, D.C. and

Phebe M. Prevó, Grosse Pointe Park, Michigan; six grandchildren and six great-grandchildren. The service was conducted by Parley Bingham, minister of Detroit Friends Church.

MASHUNKASHEY — Mary Louise Mashunkashey on September 26 at the Hospital at Pawhuska, Oklahoma. A lifelong member of the Friends Group at Hominy, Oklahoma, she was born near Hominy November 4, 1916. She spent her life in devoted service to her church. She was married to Reuben Edward Mashunkashey, who preceded her in death. She is survived by three daughters, Mrs. Jim Neeley of Tulsa, Rosemary Mashunkashey and Olivia Mashunkashey of Hominy; three brothers and a sister; two half sisters and a half brother. Funeral services were held at the Friends Church in Hominy with Ivan Clark in charge. Burial was in the Hominy City Cemetery.

MENDENHALL—Anna E. Mendenhall, on November 28, at the home of her son-in-law and daughter, Ralph and Erma Thornburg of Springfield, Ohio, after years of failing health. She was born near Centerville, Ohio, November 30, 1863, the daughter of Ebenezer and Asenath Browning Bradford and was united in marriage with Morrow W. Mendenhall January 16, 1889. To them were born two children, a son

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Arthur, who died in infancy, and the daughter, Erma Morrow and Anna Mendenhall were faithful active members of the Friends Church during their entire married life, which was spent near Spring Valley, Xenia and Springfield, Ohio. Her special gift was teaching in the Bible School. After her husband's death she made her home with her daughter for twenty-six years. She is also survived by one grandson, Elbert Thornburg, and one sister, Carrie Mendenhall of Monrovia, California. The funeral service was held on her ninety-fourth birthday at Xenia, Ohio, in charge of Wilbur W. Kamp with De Ella Newlin assisting. Burial was at Spring Valley.

NOLTE—Lottie Mae Nolte, on July 26, at Earlham, Iowa, aged sixty-nine. The daughter of Jonathan and Olive Morgan Andrew, she was born in Adair County, Iowa, July 3, 1888. Most of her early life was spent in Earlham, Redfield and Bear Creek communities. She graduated from the Redfield High School in 1906 and taught in country schools for several years. On March 10, 1910, she was united in marriage to Clyde Nolte and they established their home in the Bear Creek neighborhood. Clyde Nolte passed away on July 6, 1954. Lottie Nolte was a birth-right member of Friends and was always loyal to her home and family and interested and helpful in all church and community projects. For a number of years she had been in poor health. She is survived by her daughter, Pauline Mills; two sisters, Melva Maxon of California and Mrs. Wilbur Hoskins of Boise, Idaho.

SHUFELT—Arthur Shufelt, on November 3, at Whittier, California, aged eighty-three. The son of Abraham and Sylvia Shufelt, he was born March 3, 1874, near Toledo, Ohio, where he spent the greater part of his early life. His high school and later educational work was done at Findley Academy and College. In 1931 he accepted an appointment under the Associated Executive Committee of Friends on Indian Affairs to labor among the American Indians in Oklahoma. In May of that year he was married to Westine Lietzman, who had preceded him to this field by some ten years. Although Arthur Shufelt had been a builder of physical facilities, after his marriage he wholeheartedly united with his wife in becoming a builder of Christian life and character among the Oklahoma Indians at the Wyandotte, Kickapoo and Seneca Centers. He also continued to build and repair mission homes and churches. After many years of service in their chosen field, they resigned in 1953, moving to Whittier, California, where they have contributed much to First Friends Church. Westine Shufelt has served as Director of Christian Education and is now serving as Minister of Calling. As a hobby, Arthur Shufelt wrote short scripts and poems, frequently jotting down inspirational thoughts during the silent watches of the night when he was unable to sleep. While never officially recognized as a Friends minister, yet his quiet and unassuming life spoke far more eloquently than any word of mouth he could have uttered. Surviving are his wife, Westine; one son, Russell of Miami, Florida; three brothers and two sisters, all of Ohio. Funeral services were held in charge of his minister, Harold Walker, assisted by Howard W. Cope, Sr. Interment was in Rosehills Memorial Park.

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ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70718.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School: 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California—A. De Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m.; Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study, Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmto St. and Volusia Ave. Meeting for Worship, 3 o'clock, 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon. Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Jacksonville, Florida—Meeting for worship and First-day School at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday, Meetinghouse—Marks & Broadway Sts.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone CEadarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEadarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indt—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Workshop m., Study and Discussion, 10:00 a.m.; in the Indiana and First Day School (kindergarten) at 11:00 a.m. ana School of Religion, Building, Union and Seventh Streets, Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis, Indiana—First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship. Errol T. Elliott, Minister. Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m. Mid-week Meeting Wednesday 7:30 p.m.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 2920 30th Street, South Entrance. Visitors telephone AMherst 6-3221.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Bible School, 9:45 a.m., Meetings for Worship, 11:00 a.m. and 7:00 p.m. Youth Groups, 6:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Roberta E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWinbrook 5-7110.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

New Bedford, Massachusetts—Spring Street Friends Meeting, Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri—Unprogrammed, 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York, Clerk, Edwin Prelwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5168, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

OHIO

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3575 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel. Y.W.C.A., 1018 Jefferson.

OREGON

Newberg, Oregon—Friends Church, College St. at Third, Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BELmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 234 Jones, JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

CANADA

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 3-3044.

THE AMERICAN FRIEND

Index-1957

Key to Page Numbers

January 10	1- 16
January 24	17- 32
February 7	33- 48
February 21	49- 64
March 7	65- 80
March 21	81- 96
April 4	97-112
April 18	113-128
May 2	129-144
May 16	145-160
May 30	161-176
June 13	177-192
June 27	193-203

AUTHORS

Baillie, John, 136; Benson, Lewis, 52; Bradley, Allan, 88; Brewster, Nancy T., 282; Bunting, Samuel J. Jr., 242.
 Cadbury, Henry J., 148; Cain, Catherine, 98; Carrell, Ora W., 247; Conant, Wayne L., 262; Cope, Robert E., 312, 392; Cunningham, Zephaniah, 46.
 Davis, Ruby, 294.
 Elliott, Errol T., 7 (see also Editorials).
 Foster, Virgil E., 132; Frazer, Ava F., 282; Funke, Peter, 23; Fuson, William, 119.
 Gibbins, Margaret, 102; Gorman, George, 86, 213, 296; Griffiths, Warren, 39; Guthrie, Clara, 152.
 Innerst, J. Stuart, 68, 118, 322.
 Hadley, Mary Ellen, 326; Hadley, Milton H., 298, 307, 323; Hall, Leonard R., 324, 378; Hartman, Bernice, 295; Harvey, John C., 262, 408 (see also Sunday School Lessons); Haworth, Margaret, 292; Hayes, Howard, 50; Heusel, Lorton, 4; Hilty, Hiram, 185; Hinshaw, Seth B., 34, 325, 375; Hole, Helen G., 228; Hudson, Ruth, 282.
 Jay, Thelma, 6; Johnson, Murray C., 182; Jones, Christina, 58; Jones, May M., 119; Jones, T. Canby, 84, 308.
 Kamp, Wilbur and Lois, 327; Keene, Calvin, 180; Kraemer, Paul, 18.
 Lamb, R. Ernest, 136; Langston, Anna O., 274; Leonard, Graham, 82.
 Marshall, Eurah, 306; Matchett, James C., 116; Mills, Lela, 38, 146; Mills, Sumner A., 38, 72, 146, 260*; Minnott, George, 253*; Moon, Duane, 295, 410; Moore, J. Floyd, 376; Mott, Wendell, 20; Murphy, Merritt (see Quaker Comments).
 Neatby, Helen, 242; Newby, Richard P., 66; Noel, Don O. Jr., 72.
 Painter, Levinus K., 56, 89, 137, 196, 263*; Pearson, Bruce and Barbara, 19; Pennington, Levi T., 104; Pickering, Kenneth R., 275; Pickett, Clarence E., 244; Pitman, Dorothy S., 263*; Pointing, Horace B., 178.
 Reece, Glenn A., 291, 307, 262*, (see Among Friends): Reece, Norval, 412; Rees, Russell E., 323, 252*, 262*, 407; Reynolds, Delbert, 26; Ricart, Domingo, 380; Roberts, Lowell, 410; Rose, Ralph, 102; Rothe, Horst, 146; Rumsey, Robert, 411.
 Scherer, George and Lucile, 167, 391; Schweitzer, Albert, 194; Scull, David H., 262; Sierra, Juan, 185, 278; Smuck, Harold, 130; Stallings, Hal, 22; Sterne, Douglas, 210, 415; Stratton, Wilmer J., 328; Street, Guilford, 166.
 Tolles, Frederick B., 411; Trueblood, Elton, 134 (see also Plain Speech).
 Walker, Harold, 259*; Walker, James F., 39; Washington, John, 36; Webb, Norval E., 164; Wells, Charles A., 328; Wilson, Raymond, 102; Wright, Vida, 242.

AMERICAN QUAKERAMA	
Hand of God, The	401
Note on a Fly Leaf	417
Quaker Romance, A	394
Woodhouse and Her Guide, The	263*
AMONG FRIENDS IN THE FIVE YEARS MEETING,	
by Glenn A. Reece	374, 406
CORRESPONDENCE	
Anderson, Dick, 40.	
Bailey, Gerald, 9; Bailey, Sydney, 168; Baily, H. Santon, 40;	

*These page numbers occur in issues of July 25 and Aug. 8, and are erroneously reported in issues of Oct. 31 and Nov. 14. References in index marked by * are to the Oct. 31 and Nov. 14 issues.

Baumann, Gino, 54; Bolling, Landrum, 8; Bond, James O., 54; Bowles, Gertrude, 151; Brandenburg, Donald C., 120; Braun Konrad, 55; Bruner, Catherine, 54.
 Chambers, Richard V., 54; Clampitt, Roy J., 40; Cronk, Elwood, 40.
 Davis, Robert, 40; Dick, Orlando, 206; Dorland, John W., 73, 277; Drake, Frances L., 40.
 Emerson, Elizabeth, 73; Evans, Jack, 395.
 Fletcher, Harold H., 54; Frenyear, Marion C., 86; Friends of Koinonia, 151.
 Graves, Gordon H., 55.
 Harris, Howard L., 40; Hockett, Stella, 120; Hole, Francis D., 40; Honolulu Friends Meeting, 183; Hoskins, Lewis W., 9.
 Johnson, Philip, 55, 120; Jones, H. Millard, 9.
 Kershner, Howard E., 137; Kershner, Howard and Gertrude, 9.
 Lowenberg, Erna, 40.
 Marland, Charles, 55; Miller, Lawrence McK. Jr., 54; Milligan, Edward H., 278; Mills, Elizabeth Ferris, 40; Moger, Roy W., 277; Moore, Ray W., 183.
 Otis, Ashton M., 40; Ott, Elizabeth L., 73.
 Painter, Levinus K., 168; Pickard, Bertram, 151; Pitts, D. Aldean, 120.
 Robinson, Rebecca, 120.
 Sarver, Keith, 120; Schwantes, Glad, 87; Seaver, Benjamin, 40; South Suburban Friends Group, 55; Stewart, Ray E., 8; Sutton, Marshall, 168.
 Thomas, Percy H., 54; Tolles, Frederick B., 9.
 Vining, Elizabeth Gray, 70.
 Wanyonyi, Samson M., 249; Welty, David, 206; Willoughboy, George, 54; Wood, Richard R., 55; Wood, Stanley B., 168.

DEVOTIONAL MATERIAL

Be Faithful Stewards	162
Beyond the Rules	Harold Smuck, 130
Brightness to My Journey	Horace B. Pointing, 178
Dedicated to Discipline	Richard P. Newby, 66
Devotional Thoughts	258
Family Devotion, A	129
Honoring Our Birthright	Russell E. Rees, 252*
"Lord, Let There Be Peace"	162
Palm Sunday in the Holy Land, George and Lucile Scherer,	167
Pentecost—June 9, 1957	John Baillie, et al., 136
Prayer	311
Purpose of Pain, The	Catherine Cain, 98
Queries for the Home	162
Say "Thee" to All Men	Paul Kraemer, 18
Silence	Vida Wright, 242
"Speaking to Our Time"	290
Stones or Bread	Kenneth R. Pickering, 275
Task of Sharing Our Religion with Others	Douglas Steere, 210
Test of Our Love, The	Graham Leonard, 82
They Too Were Refugees	2
Time, Now, The	Howard Hayes, 50
Two Words People Fear	Stuart Innerst, 322
Will of God for Friends, The	Seth B. Hinshaw, 34

EDITORIALS (All editorials were written by Errol T. Elliott unless otherwise noted)

After Glow, The	391
American Friend, Quaker Action—Clarification of Purpose	375
Approach to Integration, An	Milton H. Hadley, 323
At a Turn in Our Road	115
Death Could Not Hold Him	100
"Decently and in Order"	Milton Hadley, 307
Declaration of Interdependence, A	Russell E. Rees, 195
Enough, in Time	83
Fellowship	Glenn A. Reece, 307
For This We Live!	179
Forethoughts on a Quaker Journey	179
Friends Who Speak in "Tongues"	259
From Scandinavia to Holland	227
Habits of Cooperative Service, The	83
Hope Among Friends	Glenn A. Reece, 291
How Many "Wants" Do We Need?	35
In Majestic Silence	83
In the British-Irish World	243
Journey's End—In Retrospect and Prospect	275
Joy—Cause for Thanksgiving	Seth B. Hinshaw, 375
Joy of Elevated Thoughts, The	52

Levels in Problem Solving	131
Life in Cruciform	35
Meaning of Christmas, The	George A. Scherer 391
Ministry Among Friends	Harold Walker, 259*
Oberlin's Impact	Glenn A. Reece, 307
On Accepting Life	51
Our Choice: The Kind of Leadership	Russell E. Rees 407
Peace Witness at the United Nations—II	3
Prayer, A	148
Quakers of the North	211
Race for Survival	147
Refinement of Conscience	147
Responsible Citizenship	179
Resurrection and the Church, The	115
Rethinking Our Finances	35
Test of the Testimony, The	51
To Revive, To Rouse, To Reunite!	Russell E. Rees, 323
Turn Left Slowly	147
Views on the News	67
Way of All Growth, The	83
When Are They "Internal Affairs"?	51
When Quakers Are Troubled	163
When the New Breaks Through	99

EDUCATION

Charles Ball Resigns	378
1890 Building Replaced at Scattergood	248*
Friendly Fair at Lincoln School	250*
Friends' Select Begins Building Program	250*
F. U. States Need for Christian Teachers	242*
Friendsville Academy Begins New Dormitory	248*
George Fox College Sees Further Advance	244*
Graduate Religion Program at Guilford	238*
Headmaster, Building Changes at Moses Brown	251*
International Friendship at George School	247*
Landrum Bolling Named Earlham President	310
Lowell Roberts Accepts F. U. Presidency	328
Meeting School, The	271
Meeting School Launches Program, The	249*
Needs Met at Pendle Hill	245*
Oakwood Reports Building Developments	252*
Olney Plans New Facilities	246*
S. A. Watson Is New Penn President	395
School News	302
Tom Jones Retires from Earlham	243*
Whittier College Expands	240*
William Penn News	246*
Wilmington Finds Value in Work, Study	241*

LITERATURE REVIEWED

<i>Adult Guide on Japan</i> , Stearns	Esther B. Jones, 279
<i>Albert Schweitzer, the Story of His Life</i> , Pierhal. Merton Scott, 184	
<i>All the Plants of the Bible</i> , Walker	Mildred E. White, 397
<i>American Churches and the Negro</i> , Weatherford	Esther B. Jones, 216
<i>Arnold Rountree: A Life</i> , Vipont	Bertram Pickard, 57
<i>Better Leaders for Your Church</i> , Crossland. Charles F. Thomas, 121	
<i>Century of Race Street Meeting House, A.</i> , Brown	Mildred H. Hale, 11
<i>Crisis in Communication</i> , Boyd	Leonard R. Hall, 184
<i>Cross and Crisis in Japan</i> , Inglehart	Esther B. Jones, 279
<i>Devotions for Adult Groups</i> , Fridy	Florence Emma Peery, 216
<i>Draft Law and Your Choices</i> , The. Friends Peace Committee 234	
<i>Experiment of Faith, The</i> , Shoemaker	Errol T. Elliott, 169
<i>Friends and the Use of the Fifth Amendment</i> , Hunt	Robert Agard, 200
<i>Growth Toward Freedom</i> , Biddle	Errol T. Elliott, 184
<i>Guide to the Good Life</i> , Spurrier	Mark Shugart, 169
<i>Image, The</i> , Boulding	Thomas E. Jones, 105
<i>Intomitable Friend</i> , Allen	Eleanor Zelliott, 41
<i>Into Great Waters</i> , Whitney	Errol T. Elliott, 138
<i>Introducing Children to the World</i> , Kenworthy	Mabel Arnold, 90
<i>Is Peace Possible?</i> Lonsdale	Elise Boulding, 330
<i>James Logan</i> , Tolles	Thomas Bassett, 57
<i>Love of This Land</i> , James H. Robinson, ed.	121
<i>Man Who Forgot, The</i> , Macartney	M. Marie Cassell, 169
<i>Me and My House</i> , Williams	281
<i>Nearer to Thee</i> , Daffron & Clark, ed.	Roth P. Stoffregen, 200
<i>Perspective on Nonviolence</i> , A. Friends Peace Committee 234	
<i>Philosophy of Religion, The</i> , Trueblood	Alexander C. Purdy, 250
<i>Plymouth Meeting Controversy, The</i> , Civil Liberties Com.	Robert Agard, 200
<i>Prayer and Life's Highest</i> , Rees	Elton Trueblood, 153
<i>Preaching on the Books of the New Testament</i> , Stevenson	Errol T. Elliott, 266
<i>Promise, The</i> , Kellner	William E. Berry, 121
<i>Quakerism and Other Religions</i> , Brinton	Mildred H. Hale, 266

<i>Quakerism and Politics</i> , Tolles	Thomas Bassett, 11
<i>Religion in Crisis and Custom</i> , Boisen	Max Heirich, 24
<i>Secularism Is the Will of God</i> , Kallen	Harold Smuck, 169
<i>Seeking to be Christian in Race Relations</i> , Mays	Elizabeth Rile Kelley, 138
<i>Self Beyond Yourself, The</i> , Gregg	Errol T. Elliott, 121
<i>Sermons on Marriage and Family Life</i> , Wynn	Harold Smuck, 266
<i>Shelter from Compassion</i> , Durr	Mildred Hale, 73
<i>Simple Guide to Prayer, A</i> , Stephens	Lyman C. Platt, 200
<i>Suddenly the Sun</i> , Hull	Esther B. Jones, 279
<i>Think About These Things</i> , Merchant	Florence Emma Peery, 169
<i>This is Japan</i> , Axling	Esther B. Jones, 279
<i>Through Gates of Splendor</i> , Elliott	Alice E. Rees, 397
<i>To See the Dream</i> , West	Robert M. Jones, 73
<i>White Dove, The</i> , Barney	Alice E. Rees, 73
<i>William Penn: A Biography</i> , Owens	Ruby Davies, 90
<i>Witness of William Penn, The</i> , Tolles and Alderfer	Edwin B. Browner, 414
<i>Work and Contemplation</i> , Steere	David E. Henley, 234

MISCELLANEOUS FEATURE ARTICLES

<i>Balance of Worship and Work, The</i>	J. Stuart Innerst, 118
<i>Errol T. Elliott Resigns</i>	James C. Matchett, 116
<i>Facing the Future with Faith</i>	Glenn A. Reece and Russell E. Rees, 262*
<i>"Financial Condition Is Good"?</i>	Leonard R. Hall, 324
<i>Finding Truth in Modern Art</i>	Hal Stallings, 22
<i>Five Friends Response To Germantown</i>	Lowell Roberts, Duane Moon, Norval Reece, Frederick Tolles, Robert Rumsey 410
<i>Friends and the "Whole Church"</i>	Purdy and Jones, 308
<i>Friends Visit the South, Japan, Norway</i>	Ralph Rose, Raymond Wilson, Margaret Gibbins, 102
<i>Glenn Reece Called to General Secretaryship</i>	114
<i>Jewish, Gentile or Christian Quakerism</i>	T. Canby Jones, 84
<i>Kenya, 20th Century Challenge</i>	Levinus K. Painter, 196
<i>Meaning of Germantown, The</i>	John C. Harvey, 408
<i>"Mushukyo"—No Religion</i>	Bruce and Barbara Pearson, 19
<i>Our Hope for Unity as Friends</i>	John C. Harvey Wayne L. Conant, David H. Scull, 262
<i>Piety, Fervor, Concern and Action</i>	J. Stuart Innerst, 68
<i>Progress Report on the Sunday School</i>	Virgil E. Foster, 132
<i>Prophet vs. Pastor</i>	Lorton Heusel, 4
<i>Quakerism In The Atomic Age</i>	Robert E. Cope, 392
<i>Some Thoughts on the Ministry</i>	Sumner A. Mills, 260*
<i>Spirit and the Deed, The</i>	Calvin Keene, 180
<i>Study in Courage, A</i>	Thelma Jay, 6
<i>Traveling among American Friends</i>	Peter Funke, 23
<i>Universal Appeal of the Christian Message, The</i>	Guilford Street, 166
<i>Whittier—American Quaker Prophet</i>	J. Floyd Moore, 376

MISCELLANEOUS SHORT ARTICLES

<i>Appeal to Mankind, An</i>	Albert Schweitzer, 194
<i>Award to Mabel Leigh Hunt</i>	167
<i>Bertha Ballard Home</i>	190
<i>Capital Punishment</i>	J. Stuart Innerst, 395
<i>Chicago Meeting's Anniversary</i>	Clara Guthrie, 152
<i>Creating a Climate of Peace</i>	135
<i>Doukhopor Work Closed</i>	Levi T. Pennington, 104
<i>Facing Our Problems: Staying for Church</i>	R. Ernest Lamb, 136
<i>Friendly Contacts in Mexico</i>	May M. Jones, 119
<i>Friends in Unspoiled Pemba</i>	Levinus K. Painter, 137
<i>Friends Meet Nehru</i>	Errol T. Elliott, 7
<i>Friends World Committee</i>	317
<i>George Scherer Appointed Mission Board Secretary</i>	117
<i>German Friends Appeal</i>	215
<i>Halfway House</i>	Edith Halling Haynes, 395
<i>Hands That Share</i>	Leonard R. Hall, 378
<i>Help for the Small Meeting</i>	Murray C. Johnson, 182
<i>Impressions at Barpali</i>	Sumner and Lela Mills, 38
<i>Iowa Chapel</i>	329
<i>Jamaica Friend Reports on New Prison Work</i>	Zephaniah Cunningham, 46
<i>Juan Sierra and Literacy</i>	Juan Sierra, 278
<i>Lela Mills, Austin Wattles to Serve Indian Work</i>	198
<i>Mills and Picketts in Thailand</i>	7
<i>Missionaries Needed</i>	70
<i>North Carolina Pilgrimage</i>	Levinus K. Painter, 263*
<i>Norval Webb to Serve Western</i>	214
<i>Note on Refugees, A</i>	Levinus K. Painter, 89
<i>Notes on the German Town Conference on Ministry</i>	412
<i>Our Picture of China</i>	William Fuson, 89
<i>Overseas Missionaries</i>	126
<i>Painter, Ngaira Visit Madagascar Friends</i>	Levinus K. Painter, 56
<i>Quaker Queries, The</i>	214
<i>Quaker Study Tour</i>	311

*References marked by * are to the Oct. 31 and Nov. 14 issues.

Quakers and Scouts.....	Samuel J. Bunting Jr.,	242
R. Ernest Lamb Returns to California.....		214
Religion in the U.S.A.....		119
Religious Freedom Monument Dedicated.....		264*
Round the World Letters.....		87
Sesquicentennial at West Milton, Ohio.....		261
Singing and Giving.....	Dorothy S. Pitman,	263
Spirit in Quaker Homes, The.....		329
Statement on Broadcasting.....		126
Statements on Race.....		71
Stones and Refugees.....	Sumner and Lela Mills,	146
Story of A Meeting House, The.....		394
Visiting Mexican Friends.....	Wilbur and Lois Kamo,	327
"What Can I Do?".....	Charles A. Wells,	328
Whittier Materials.....		378
Whittier Sesouicentennial.....	Milton Hadley,	298
Woolman Hill.....		126
Your Whole Life Is a Gift.....	Don O. Noel Jr.,	72

OUR WORLD MISSIONS (Edited by Mildred E. White)

Cistern of Hope, The.....	Christina Jones,	58
Drawn to Jamaica.....	Robert E. Cope,	312
Friendly Persuasion in Cuba.....	Domingo Ricart,	380
Hominy Friends Activities.....		381
Introduction to Kamusinga.....	Allan Bradley,	88
Jamaica's Quaker Heritage.....	George Minnott,	253*
Message from Cuba.....	Juan Sierra,	185
New Idea in Africa, A.....	Horst Rothe,	146
Picture Page on Jamaica.....		217
Ramallah Friends Schools.....	Anna O. Langston,	274
Rebuilding of the Dam.....		122
Thrill of Teaching, The.....	Helen Neatby,	242
Visit To Masailand.....	Douglas and Dorothy Steere,	415
Visitor Finds New Life in Cuba, A.....	Hiriam Hiltz,	185
Wall Comes Down, A.....	Delbert Reynolds,	26
Yearly Meeting in the Shade.....		381

PEACE AND SERVICE

"Alternatives to Violence".....		143
A.F.S.C. Services.....		71
A.F.S.C. to Celebrate 40th Anniversary.....		104
Friends and Refugee Relief.....		2
Friends in Barbali.....		183
Friends in Little Rock.....		263*
Friends in Poland.....		264*
Friends Mission to Poland.....		276
Glimpse of Concerned Congressmen.....	Warren Griffiths,	39
Historic Peace Testimony, The.....	Elton Trueblood	134
If I Were White.....	John Washington	36
Milton Hadley to Serve Peace and Social Concerns.....		198
New A.F.S.C. Office.....		302
Non-Violent Action.....		270*
Prophetic Peace Witness, The.....	Lewis Benson	52
Religious Pacifism, A Realistic View.....	Henry J. Cadbury,	148
Seminar Program.....		302
Summer Visitor—Charles Williams.....		199
Urge Toward Creative Peace.....	Clarence Pickett	244
Village Builds a Road, A.....	Wendell Mott	20
We Went to Washington.....	Norval E. Webb,	164

PLAIN SPEECH by Elton Trueblood

Attack on New York, The.....		101
Basis of Our Faith.....		53
Christian Teacher, The.....		239*
Civil Rights.....		258
Conversion.....		197
Fosdick Hymn, The.....		277
Great Prayer.....		229
Growth of Protestants.....		245
Jamestown Celebration, The.....		293
Making of Peace, The.....		5
Manpower.....		85
New Pastoral System, A.....		409
New Pastoral Systems.....		213
New York Crusade, The.....		178
Open Door, The.....		261*
Peace and Race.....		325
Presbyterian Men.....		69
Problem Is Not Sputnik, The.....		377
Reality In Christmas.....		393
Religion and Politics.....		37
Resurrection, The.....		117
Time for Boldness, A.....		309
Too Many Meetings.....		149

*References marked by * are to the Oct. 31 and Nov. 14 issues.

POETRY

Atkinson, Moore T.,	153.
Beals, Edward, 25; Blackburn, Mary, 90; Bryan, Elizabeth Mabel,	105.
Doyle, Marion,	200, 245*, 330.
Gawne, Dulcie M., 266, 414; Gray, Sarah E.,	266.
Hamilton, Edna, 121; Hoffman, Phoebe W.,	234.
Jensen, Magny Langstad,	105.
Kayser, Edna Jones, 121; Kenworthy, Violet C.,	184.
Mansoor, May, 250, 266; McCormick, Mary, 216; Miller, Velma E.,	57; Molyneaux-Jones, Elizabeth, 216.
Newlin, Fleta Pierce,	138, 266, 311, 397.
Petri, Lori, 11; Pike, Dorothy L., 216; Pribbenow, Vida R.,	57, 279, 298.
Pyle, Wini Chasteen,	397.
Root, E. Merrill, 117, 169, 298; Ross, Geraldine, 153; Ryan, Hern-	don, 414.
Schuckman, Teri 265*; Scholtz, Lulu Minerva, 11, 250; Scovel,	Myra, 184; Soule, Jean Conder, 279; Stevenson, Mary B., 216, 250; Stinneford, Claude, 41, 169, 265*; Sweet, Homer E., 169.
Thomas, R. M., 41; Tremble, Stella Craft, 57, 90; Trent, Lucia, 90;	Trott, Rosemary Clifford, 234, 397; Trueblood, R. Furnas, 41, 265*.
Weage, Avery D., 105; Wendt, Emma, 11, 279; Weitasek, Walter,	414.

QUAKER COMMENTS by Merritt Murphy 258*, 390

REFLECTIONS FROM LONDON, by George H. Gorman

English Friends View Friendly Persuasion.....	86
Not a Great Yearly Meeting.....	213
Prophetic Gathering.....	296

SUNDAY SCHOOL LESSON by John C. Harvey

Amos: Crusading for Righteousness, 235; Are We Hypocrites? 59	
Baruch: Vocational Dependability, 251; Boldness in Christian Witnessing, 254*; Brothers Through Christ, 379; "By What Authority?" 59.	
Caleb: Dauntless Faith, 201; Church's One Foundation, 398; Church's Power, 398; Confessing Christ Today, 42.	
Daniel Standing Firm in Crises, 267; Directions for Christian Giving, 254*.	
Ezekiel: The Work of a Pastor, 267.	
Facing Family Tensions, 155; Fellowship of the Church, 416; Forgiveness Unlimited, 42.	
Gideon: Combating Paganism, 201; God's Greatest Creation, 106; God's Judgment and Grace, 106.	
Hannah: Keeping Faith with God, 218; He Lives—Therefore. Make Disciples, 91; "Hosannah!"—"Crucify!" 91; How Shall We Be Judged? 74.	
Interpreting Signs of the Times, 27.	
Jethro: Practical Counselor, 186; Jonathan: Nobility in Friendship, 235; Josiah: Making Needed Reforms, 251.	
Kingdom Parables for Today, 27.	
Living with Christian Joy, 266*.	
Man of Peace in a World of Strife, A, 139; Many Gifts but One Spirit, 332; Miriam: Woman's Leadership, 186; Moral Standards in a Church, 299.	
Nehemiah: Patriotism in Action, 283.	
Organization of the Church, 416.	
Our Mission as Disciples, 12.	
Paul Writes to the Corinthians, 283; Praying in an Evil World, 123.	
Recognizing God's Providence, 170; Reconciled to God and Man. 155; Responding to God's Call, 123; Resurrection and Our Faith, 332; Roots of Hatred, The, 139; Ruth: The Foreigner in the Midst, 218.	
Significance of Suffering, The, 74; Spirit of Christian Worship, The, 314.	
Using or Abusing Our Freedom, 314.	
Warning and Invitation, 12; What Christ Means to the Christian, 266*; What Makes a Man Great, 170; Wonder of the Incarnation, The, 379.	

YEARLY MEETINGS AND CONFERENCES

Baltimore Yearly Meeting.....	Brewster and Frazer,	282
California Yearly Meeting.....		261
Conference of Friends in the Americas. 56, 82, 174, 225, 228, 230, 262		
Conference on Disarmament.....		233, 318
Conference on Ministerial Training.....		233, 298
Faith and Order Conference.....		142
Friends Meet in Baltimore.....	James F. Walker,	39
Indiana Yearly Meeting.....	Ruby Davis,	294
Iowa Yearly Meeting.....	Duane Moon,	295
Jamaica Yearly Meeting.....		178
Nebraska Yearly Meeting.....	Ora W. Carrell,	247
New York Yearly Meeting.....	Ruth Hudson,	282
1957 American Friends Conference.....	Helen G. Hole,	228
North Carolina Yearly Meeting.....	Seth B. Hinshaw,	325

Quakers in India	Sumner A. Mills,	72
Rocky Mountain Yearly Meeting		247
Western Yearly Meeting	Eurah Marshall,	306
Wilmington Yearly Meeting	Bernice Hartman,	295
Workshops on Race Relations	William Fuson,	119

YOUNG FRIENDS

Jamaican Caravan		247
Leadership Seminar		119, 221
Young Friend Looks At Jamaica, A.....	Mary Ellen Hadley,	326
Young Friends and Russia	Wilmer J. Stratton,	328
Young Friends Conference		21
Young Friends Discuss Community.....	Margaret Haworth,	292
Young Friends Seminars		69, 310

ANNIVERSARIES

Fiftieth: Chaney, Otis and Bessie, 30; Johnson, Arthur and Mabel, 418; Karnes, George and Josephine Town, 127; Marsh, Ivan and Grace Thomas, 95.
Sixtieth: Wimpy, Asa and Millie, 30.
Seventy-fifth: Roach, M. M. and Martha Louise Terry, 30.

BIRTHS

Atkins, 254.
Bailey, 30, 78; Baskett, 111; Bell, 95; Binkerd, 30; Blain, 95; Bond, 335; Booher, 302; Branch, 255*; Brown, 254.
Cadwallader, 63; Carter, 46, 95, 255*, 402; Caughey, 223; Clark, 255*; Collins, 386; Cowgill, 238; Cox, 238; Crawford, 30.
Dale, 159; Davies, 302; Day, 254; Denry, 159; Diehl, 386; Downing, 63; Dunn, 386.
Edwards, 159; Ellyson, 386; Emery, 318; Essick, 271.
Farlow, 335; Farquhar, 111; Featherston, 255*; Fournier, 207; Fox, 223.
Getchell, 402; Gordon, 386; Grant, 159; Guyer, 78.
Hadley, 271; Hampton, 238; Hancock, 191, 270*; Harlan, 30; Harvey, 335; Haugsted, 159; Hendrickson, 335; Hill, 159; Hobson, 302; Horn, 287; Hoskins, 238; Huff, 386; Huggett, 111; Hunt, 418; Hyatt, 30.
Jeffers, 302; Johnston, 402; Jones, 159.
Karnes, 238; Kendall, 254; Kile, 335; King, 207; Knoke, 238; Knott, 30; Kratzer, 95; Krekler, 30.
Laird, 318; Lamb, 15; Lawson, 318; Leeper, 254; LeValley, 318; Lock, 254; Love, 386.
McConaha, 318; McKay, 159; Mallison, 238; Mansoor, 95; Maris, 287; Matchett, 238; Miller, 159; Moffitt, 271; Moger, 127; Morris, 159; Morrow, 318.
Nagle, 402; Nicholson, 95, 254; Nielson, 318.
Palmer, 402; Pancoast, 255*; Peebles, 418; Perkins, 46; Phillips, 111; Pitts, 15; Probasco, 63.
Rains, 402; Robertson, 318; Rogers, 418; Ross, 238; Rue, 386; Russell, 302, 270*.
Schmitz, 287; Scott, 318; Setterlund, 143; Sharron, 191; Sidders, 207; Stanfield, 402; Stanley, 238; Stillions, 254, 271; Stockton, 402; Stout, 335; Street, 223.
Terrell, 402; Thomas, 207; Tjossen, 386; Tolle, 159; Tone, 238; Trueblood, 207, 287.
Vlaskamp, 254; Votaw, 386.
Watson, 255*; Webb, 111; Welcher, 318; Wildman, 46; Wise, 95; Woolums, 335.
Zavitz, 318.

MARRIAGES

Andrews-Applegate, 254; Atkins-Nellis, 78.
Bartholomay-Smith, 95; Bell-Dillavou, 223; Bennett-Colyar, 223; Bolling-DeArmond, 159; Branson-Braddock, 318; Brown-Hardy, 223; Brown-Newman, 254; Brumbaugh-Smith, 78.
Carter-Hite, 318; Carter-Horine, 318; Cates-Davis, 302; Childers-Fewell, 402; Clark-Lannerd, 254; Cochran-Swinford, 335; Conrad-Gouseith, 402; Cook-Morrow, 238; Crone-Dabe, 30.
Davis-Evertsen, 386; Dentiste-Wellons, 271; Dillman-Walden, 318; Dunn-Shrock, 255*; Dunn-Sparks, 223.
Ellison-Hartsock, 254.
Fitch-Wilson, 254.
Gold-Ball, 254.
Harms-Ramsey, 223; Heltzel-Vogus, 254; Hill-McCoy, 238.
Jacob-Scanlan, 30; Jacobs-Ward, 207; Johnson-Bales, 223; Jones-Martin, 318; Jones-Wicke, 302.
Kellum-Jacobson, 402; Kellum-Walkemeyer, 255; Kimball-Kellum, 191; Kitchens-Kendall, 318; Krauss-Thomas, 254; Krauss-Woodward, 318; Krekler-McMahan, 318.
Lamm-Linson, 223; Lanauskas-Harcourt, 402; Locker-Hadley, 418; Long-Moore, 402; McCleese-Addison, 303; McCollum-Mock, 46; Matheny-Cain, 223; Maver-Chance, 63; Millhouse-Gale, 402; Miller-Atkinson, 159; Miller-Davis, 191; Miller-Rash, 270*; Mullendore-Hinshaw, 159.
Nelson-Lloyd, 46; Newlin-Dickinson, 402.

*References marked by * are to the Oct. 31 and Nov. 14 issues.

Painter-Reece, 318; Patterson-Michener, 254; Patton-Fierke, 318.
Rees-Mote, 223; Renner-Fairbank, 271; Retherford-Hickerson, 335; Richey-Hancuff, 238; Rutledge-Joyce, 95.
Santos-Ajo, 386; Scheid-Early, 223; Scheid-Wise, 318; Slagal-Wolfrum, 159; Solt-Main, 271; Spowart-Schleiffarth, 223; Stanley-Stanley, 207; Steddum-Parker, 255*.
Thornburg-Weimer, 95; Tobias-Smith, 418.
Weaver-Catt, 223; Wood-Jones, 318.

ENGAGEMENTS

Branson-Braddock, 159.
Kimball-Kellum, 46.
Stanley-Stanley, 78.

DEATHS

Anderson, Mabel M., 159; Anderson, Minnie M., 386; Arvin, Jean M., 238; Austin, Barbara A., 238.
Banta, Rhoda, 95; Bantz, O. Perry, 78; Beer, Lucy, 207; Benson, Edgar, 78; Black, Bertha Thompson, 95; Bush, Dosha H., 238.
Cassell, G. Everett, 217; Cattell, David DeVol, 319; Collins, Edward H., 238; Compton, Edith, 63; Compton, Mary Elizabeth, 223; Cook, Ella, 79; Coppock, Norman J., 111; Core, Robert Marland, 271; Costlow, Ollie B., 47; Crews, Roger, 79.
Davis, Charles Woodard, 287; Deutsch, Regina, 386; Drinkwater, Theo., 319; Dunmire, Ralph, 223.
Eddy, Pauline, 79; Edworthy, James M., 127; Elliott, Marguerite Price, 238; Elliott, Olive, 319; Ellis, Blanche, 254; Ellis, Lester T., 95; Ellis, Otto J., 95; Etherington, Mary Arline, 207.
Farquhar, Caroline, 402; Fleming, Sadie Scoonover, 402; Ferguson, Mary A., 319; Furnas Emma Dean, 255*.
Gardner, Oscar Bell, 418; Garrett, Elizabeth, 79; Gifford, Robert A., 63; Gifford, Philip C., 386; Gilbert, H. Wilson, 254; Goddard, Henry, Herbert, 287; Goddard, S. Elma, 319; Gordon, Melvin, 191; Green, Elmer, 238.
Hadley, Dora Pike, 402; Hadley, Emmet Edward, 387; Hahn, Frank F., 287; Hanna, Frank A., 402; Harrison, Harry, 143; Hartley, Thekla Hanson, 238; Harvey, Eli, 79; Harvey, Mary Susan Lindley, 270*; Haworth, Sylvanus, 254; Hayes, Harry R., 63; Heaton, Ruth Annice, 191; Hendrickson, Junie, 319; Henley, Harry Grant, 159; Henley, Jesse, 159; Henley, Lena, 270*; Henley, Lillian R., 47; Henry, Thomas, 402; Hinshaw, Wain, 15; Hollingsworth, Florence Belle, 270*; Hollingsworth, Helen, 191; Hollingsworth, J. Emory, 31; Hoskins, Carrie, 238; Hoskins, Elsie, 238; Huff, Gertrude, 47; Hunt, Floyd Hamelin, 335.
Jav, Viola Dillon, 95; Jessup, Joseph John, 402; Jessup, William Lee, 270*; Johnson, Horace H., 270*; Johnson, Mary, 111; Johnston, Mabel, 238; Jones, Amy Isabelle, 79; Jones, Bessie M., 191; Jones, Minetta A., 238; Joyce, Jennie Elma, 175; Julian, Lillian B., 47.
Kendall, Florence Binford, 175; Kirby, William, 254.
Lamb, Albertus Glen, 402; Landon, Harmon S., 387; Ledbetter, Florence, 223; Lee, Manford, 254; Lewis, Lucile Jones, 254; Linton, Madora E., 287; Logan, Edna New, 418; Lung'aho, Maria Marenga, 31.
McCarter, Jean Ann, 47; McMillan, Esther, 418; Malott, Maude H., 47; Marshall, Lula B., 207; Mashunkashey, Mary Louise, 418; Mathias, Miriam Edler, 63; Mathias, Thaddeus B., 79; Maulsby, Wendell P., 31; Maxwell, Charles Erich, 143; Mendenhall, Anna E., 418; Miller, Florine, 143; Minard, Caroline U., 335; Moorman, Frank C., 63; Morgan, E. Tasso, 223; Moshier, Hilda, 111; Mott, Herbert J., 255.
Newby, Clarice J., 238; Nolte, Lottie Mae, 418.
Parker, Lindley M., 319; Pearsey, Ella B., 403; Peterson, Edna Wildman, 303; Petty, Herbert C., 303; Phelps, Leonard, 270*; Pierce, E. Glen, 239; Pickering, Elizabeth Ann, 239; Pickett, Harvey A., 403.
Rash, Fave Wood, 270*; Rempel, David L., 239; Roberts, D. Winfred, 403; Roberts, Minnie, 319; Runnion, Francis, 47.
Sampson, Sarah Marshburn, 403; Scales, Anna Davis, 225; Scriven, Nellie Pond, 271; Sharp, Lillie, 223; Shenefield, Burris B., 15; Sherman, Elma, 127; Shufelt, Arthur, 418; Simons, Disa B., 319; Small, Albert, 255*; Spangler, Beulah, 63; Standing, George Edwin, 159; Stanton, Mae Burk, 15; Stiles, Ruth Horner, 127; Street, Granville Charles, 271*; Street, Paul, 175; Stuart, Louie, 111; Swafford, Alice Elliott, 403.
Terrell, Mary Hawkins, 31; Thompson, Elizabeth Willis, 79.
Wall, T. Leaton, 271*; Walton, Jesse, 79; Watson, I. Dale, 255*; Way, Mary E., 143; Whipple, Hannah Amanda, 271*; White, Jane Denson, Pretlow, 319; Whittlesey, Nathan Mills, 255; Wilkinson, W. Arnold, 207; Williams, Annie Edgerton, 239; Williams, J. Edgar, 303; Wilson, Myrtle E., 239; Winslow, Linwood, Clinton, 287; Wixom, Francis H., 255*; Wright, Isaac, 191; Wrightsman, Earl R., 271*.
Young, John, 111.

IN MEMORIAM

Burkett, Russell, 168; Harold, Earle John, 199; Haworth, Samuel L., 135; Perisho, Ermin C., 10; Perisho, Floyd W., 10; Thomas, Percy M., 287.